

CORPUS  
FONTIUM  
MANICHAeorum

DICTIONARY OF MANICHAean TEXTS

VOLUME II

TEXTS FROM IRAQ AND IRAN

(Texts in Syriac, Arabic, Persian and Zoroastrian Middle Persian)



BREPOLS





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SCHOOL OF ORIENTAL AND AFRICAN STUDIES, UNIVERSITY OF LONDON  
DICTIONARY OF MANICHAEAN TEXTS PROJECT

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# DICTIONARY OF MANICHAEAN TEXTS

Vol. II

**Texts from Iraq and Iran**

**(Texts in Syriac, Arabic, Persian and Zoroastrian Middle Persian)**

edited by

François de Blois and Nicholas Sims-Williams

compiled by

**François de Blois**

**Erica C.D. Hunter**

**Dieter Taillieu**

1149 / 2006

Universität Hamburg

Seminar für Geschichte

und Kultur des

Vorderen Orients

Arbeitsbereich Iranistik

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0/2006/0095/25

SBN 2-503-51862-1

Printed in the E.U. on acid-free paper

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## Introduction

This second volume of the *Dictionary of Manichaean texts* deals with documents in four languages: Syriac, Arabic, (Manichaean and Muslim) New Persian and Zoroastrian Middle Persian.

### I. Syriac

Two Syriac glossaries have already been published in the first volume of this *Dictionary*: the first contained words from the Syriac Manichaean fragments discovered in Oxyrhynchus and Kellis as well as in the citations from Manichaean works contained in Ephraim's anti-Manichaean polemical writings; the second comprised terms from Manichaean works cited in Syriac translations of Greek polemical texts. The present volume contains a complete glossary to the important account of Manichaean cosmology contained in Theodore bar Koni's *Liber Scholiorum*. As has been recognised, this account consists mainly of extracts from an original Manichaean work in Babylonian Aramaic, transcribed into Syriac script and only very superficially adjusted to conform (at least partially) with the norms of classical Edessan Syriac. It gives us an unparalleled insight into the formulation of Manichaean doctrine in Manes' own mother tongue.

### II. Arabic

Differently from the Syriac, our Arabic glossary is restricted to Manichaean technical terms, together with a selection of uncommon words and constructions contained in Arabic Islamic accounts of Manichaeism. The most significant of these accounts is the one contained in the *Fihrist* of an-Nadīm. This author combined material from (on the whole: mediocre) Islamic reports with edited extracts from several different genuine Manichaean sources in Arabic. One of these is a fragment of a cosmological work similar to (though probably not identical with) the one used by Theodore bar Koni; it includes an account of the beginning of things down to the recall of the Primal Man from his captivity (an-Nadīm 329.1-23, with just a few insertions from an extraneous source) and then continues (there was apparently a lacuna in the Manichaean manuscript available to the author) with the story of Adam and Eve (an-Nadīm 331.4-332.6), resuming the cosmological myth at just about the point where Theodore's account of it breaks off. The overlapping sections of the Syriac and the Arabic texts show many points of contact in their content and their wording; some of these are noted in the Arabic glossary, others can be seen from the English index at the end of this volume. The gap between the two fragments of the Arabic Manichaean cosmology was filled, quite clumsily, by two extracts from the



account of Manichaean cosmology and eschatology by the early Muslim theologian Abū 'Isā l-Warrāq (an-Nadīm 329.23-330.15; 330.20-331.2) and by a fragment of a Manichaean description of the heavens, their gates, etc. (an-Nadīm 330.15-20), possibly from his main cosmological source, though there is nothing like it in Theodore.

Another of the fragments preserved by an-Nadīm is an account of the eschatology (an-Nadīm 335.31-336.6), which reveals itself to be a fairly close (if somewhat abridged) Arabic translation of a section from Manes' *Šābuhragān*, which, by rare good fortune, survives also in the original Middle Persian (lines 301-324 of MacKenzie's edition). For this section, a close comparison of the Arabic and Middle Persian texts has been possible, the results of which are reported in the relevant entries in the Arabic glossary.

The glossary also comprises the specifically Manichaean vocabulary in the other Manichaean material cited (from unidentifiable sources) by an-Nadīm, the explicit quotations both from Arabic translations of the *Šābuhragān* and of Manes' Aramaic writings in the works of al-Bayrūnī and also a selection of terms found in the doxographic and polemical accounts of Manichaeism by Muslim theologians. Almost all of these last-mentioned accounts derive from now lost writings by Abū 'Isā al-Warrāq and al-Ḥasan ibn Mūsā an-Nawbaxti. An edition of the extant fragments of these writings is now ready for publication; a preliminary report can be found in de Blois 2005. These too give us some insight into the religious vocabulary of the Arabic speaking Manichaeans, though refracted through Muslim eyes.

### III. New Persian

There is a small amount of material about Manichaeism in Muslim authors writing in New Persian. Virtually all of this can be shown to be dependent either on extant Arabic books (specifically: those of al-Bayrūnī) or on the otherwise well-attested Warrāq/Nawbaxti tradition. A small number of references to Persian Muslim authors have thus been included in the Arabic section of this dictionary and the minuscule number of noteworthy Persian words (excluding the Arabic loan-words) contained in these citations is indexed in the appendix to section III. Of much greater interest, however, are the handful of New Persian texts in Manichaean script. Two of these are in fact not Manichaean texts (at least as far as their content is concerned) but Manichaean transcriptions of texts originally in Arabo-Persian script, one of which (the *Bilawhar* fragment) in fact derives from a Persian (presumably Muslim) versification of an Arabic book. But also the two texts of clearly Manichaean religious content show a strong impact of Arabic vocabulary and one of them may even be a translation of an Arabic Manichaean text, as is elucidated in the preface to section III. These considerations justify the inclusion of the New Persian glossary in the present 'Near Eastern' volume, rather than in volume III, as previously announced.



## IV. Zoroastrian Middle Persian

The vocabulary of all the published Middle Persian texts in Manichaean script is encompassed in Desmond Durkin-Meisterernst's *Dictionary of Manichaean Middle Persian and Parthian* which forms Vol. III, Part 1 of the present dictionary. This is complemented by the linguistic material in Zoroastrian polemics against Manichaeism from the early Islamic period, also in Middle Persian, but in different scripts. The present volume contains an integrated glossary of two such texts: the third book of the *Dēnkard*, compiled (at least as far as the final redaction of this third book is concerned) by the chief-priest Ādurbād ī Ēmēdān, which has come down to us in the so-called 'Pahlavi' script generally used by the Zoroastrians to write Middle Persian, and the roughly contemporaneous *Škand-gumānīg Wizār* of Mardānfarrox, which has not survived in its original 'Pahlavi'-script form, but which we have in a 'Pazend' transcription (i.e., Middle Persian language in Avestan script) by the Indian Zoroastrian scholar Neryosangh. The author of the *Škand-gumānīg Wizār* clearly had access to Manichaean writings in Middle Persian; this is evident from his use of much correct Manichaean vocabulary and especially of the specific Iranian and Eastern Manichaean pseudo-syncretic usage of Zoroastrian divine names for Manichaean divinities (Zurwān for the Father of Greatness, Ohrmezd for the Primal Man, etc.), a usage which is conspicuously absent in the Arabic material, even in the Arabic translations from the *Šābuhragān*. At the same time, it is evident that the Zoroastrian author was familiar also with the description of Manichaeism in Islamic theological literature; for this see in particular the passage cited in the Arabic glossary s.v. ظل. In this respect the *Škand-gumānīg Wizār* stands on the border between Iranian and Arabic tradition.

It goes without saying that the authors of the glossaries that make up this volume have been given a totally free hand to select and structure the material in the way that they have thought best. Their sometimes differing approaches reflect the different nature of the material in the various languages and the differing requirements of four diverse languages, two Semitic and two Iranian. It is hoped that the English index which concludes the volume will offer some degree of synthesis.

It is a pleasant duty to express my gratitude to Samuel N.C. Lieu for helping to edit the Syriac section, to my co-editor Nicholas Sims-Williams for his comments and suggestions concerning the New Persian section, and to James Montgomery for reading and commenting on an earlier version of the Arabic vocabulary.

*François de Blois*

## List of abbreviations

(See also the lists of sigla at the beginning of each individual glossary)

act.	active	num.	numeral
adj.	adjective	opt.	optative
adv.	adverb	Pa.	Parthian
app.	apparently	part.	participle
Ar.	Arabic	pass.	passive
aux.	auxiliary	Paz.	Pazend
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i>	Per.	Persian
caus.	causative	perh.	perhaps
CMC	<i>Codex Manichaëicus Coloniensis</i>	pers.	personal
coll.	collective	pl.	plural
comp.	comparative	p.p.	past participle
conj.	conjunction	p.p.p.	perfect passive participle
correl.	correlative	prep.	preposition, prepositional
cpd	compound	pres.	present
dem.	demonstrative	pret.	preterite
Dk.	<i>Dēnkard</i>	prob.	probably
DMT	the present <i>Dictionary of Manichaean Texts</i>	pron.	pronoun, pronominal
ed.	edition, edited (by)	rel.	relative
E <sup>2</sup>	<i>Encyclopaedia of Islām (New edition)</i>	s.	singular
encl.	enclitic	sc.	scilicet
f.	feminine	Skt.	Sanskrit
fut.	future	s.o.	someone
gloss.	glossary	Sogd.	Sogdian
i.	intransitive	s.p.	sine punctis
id.	idem	s.th.	something
imper.	imperative	suff.	suffix
impers.	impersonal	super.	superlative
indef.	indefinite	Syr.	Syriac
inf.	infinitive	Šb.	MacKenzie's (1979-1980) edition of the MP fragments of the <i>Šābuhragān</i>
interj.	interjection	ŠGW	<i>Škand-Gumānīg Wizār</i>
interrog.	interrogative	t.	transitive
lit.	literally	v.	verb
m.	masculine	var.	variant reading in another manuscript
metaph.	metaphorically		
Man.	Manichaean		
Mand.	Mandaic		
MP.	Middle Persian		
Ms.	Manuscript		
Mss.	Manuscripts		
n.	noun		
neg.	negative		
NP.	New Persian		
n.p.	nomen proprium		



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# **Syriac-English glossary to Theodore bar Koni's account of Manichaeon cosmology**

## Editors' note

This glossary complements the two Syriac glossaries included in Volume I of the *Dictionary of Manichaeon Texts*. It includes all the words found in Theodore's *Liber Scholiorum* XI 313.10 — 318.4. The page-, line- and word-numbers refer to Scher's edition, but the glossary incorporates the improved readings in Dr Hunter's forthcoming edition of the chapter for the *Corpus Fontium Manichaeorum* (occasionally referred to as *Text* and *Trans.*).

## List of symbols

# = prefixed by

+ = suffixed by

≈ replicates the entry word (or an inflected form of the same)

All references to verbs are to peal perfect 3 s.m. unless otherwise stated.

### ܐܠܐ *Father*

ܐܠܐܐܬܐ ܐܠܐ *Father of Greatness* (supreme deity of the the Manichaeon pantheon) 313.15.8-16.1 (dwells in the Realm of Light), 313.23.5-6 (deliberated over the incursion of Darkness), 313.27.4-5 (evoked the Mother of Life), 314.14.4-5 (besought seven times by the Primal Man); 316.1.1-2 (evoked the Third Evocation)  
pl. ܐܠܐܐܐ the *Fathers* 317.24.2  
ܐܠܐܐܐ [+ 1 pl. suff.] *our fathers* 315.1.6  
(= ܐܠܐܐܐ ܐܠܐ *the Sons of Light*)

ܐܠܐ f. *bowl*

pl. ܐܠܐܐ bowls or disks or vessels (of Wind, Water and Light) 315.22.3 (see next entry)

ܐܠܐܐܐܐ *Three Bowls* (i.e. *The Three Wheels* in Coptic, Greek, Latin and Central Asian Manichaeon Texts)

316.11.1

ܐܠܐܐ *Adam* (the first terrestrial man, not to be confused with the Primal Man) 317.14.6 (born of Namraël or Nabroël), 317.16.4 (woken by the Luminous Jesus), 317.19.7 (found by the same), 317.23.4 (examined himself)

ܐܠܐܐܐܐܐ *Adamas of Light* or *Light Adamas* (Third of the Five Sons of the Living Spirit) 314.19.1-2 (evoked by the Living Spirit from his Reason); 316.27.2-3 (vanquished the hateful she-monster)

ܐܠܐ or 314.12.5

ܐܠܐ interjection *woe* 318.2.7,8

ܐܠܐܐܐܐ *art*; ܐܠܐܐܐܐܐ [# prep. ܐ + 3 s.m. suff.] *by his art, by his skill* 317.19.2 (metaph.)

ܐܠܐܐܐ m. (from Gr. ἀορτή) *the great artery, the aorta* (?), or to be emended to ܐܠܐܐܐ (from Gr. δόρατα) *spear*;



ܠܬܝܬܝܬܐ [# prep. ܐ] *with (his) spear*  
316.28.6 (the hideous she-monster  
struck in her heart ≈ by Adamas of  
Light)

ܐܝܬܝܬܝܬܐ *went*; ܠܬܝܬܝܬܐ [peal act. part. + 1 s.  
pron. suff.] *I (the Father of Greatness)*  
*am going* (by my own accord against  
the power of Darkness) 313.26.5;

ܐܝܬܝܬܝܬܐ [inf.] *to go* 316.21.1 (the sin  
that was mixed in the Light desired ≈  
within)

ܬܝܬܝܬܐ *hold*; ܬܝܬܝܬܐ [peal pass. part.] 314.  
3.3 *holding* (the angel NHŠBT ≈ a  
crown in his hand)

ܬܝܬܝܬܐ *other* 313.14.4

ܬܝܬܝܬܐ *Messenger* (deity of the Third  
Evocation often known as the Third  
Messenger) 316.2.1 (evoked by the  
Father of Greatness as the first of the  
Third Evocation), 316.2.2 (evoked  
the Twelve Maidens), 316.8.5 (ap-  
pointed three servitors for the vessels,  
i.e. the sun and the moon), 316.12.3  
(revealed his forms to the male and  
female Archons), 316.21.4 (concealed  
his forms); 317.5.3 (the abortions  
recalled the form of the ≈)

ܬܝܬܝܬܐ *like, as* 314.1.5, 8.5, 11.7; 316.  
19.2, 24.1; 317.11.2, 17.7; 318.1.7

ܬܝܬܝܬܐ *so that* 317.17.2

ܬܝܬܝܬܐ *where?* 315.6.5; 317.8.4

ܬܝܬܝܬܐ *how?* 315.1.4

ܬܝܬܝܬܐ *tree*

ܬܝܬܝܬܐ *Tree of Life* 317.28.5-6  
(the Luminous Jesus made Adam  
taste of the ≈)

pl. ܬܝܬܝܬܐ *Five Trees*  
317.3.4, 6.6 (the sin which fell on dry  
land sprang up as ≈)

ܬܝܬܝܬܐ *honour*; ܬܝܬܝܬܐ [+ 3 pl.f. pron.  
suff.] *their honour* 314.27.4 (viz. of  
the evil ones and of the wild beasts)

See also ܬܝܬܝܬܐ ܬܝܬܝܬܐ *Great*  
*King of Honour* under ܬܝܬܝܬܐ

ܬܝܬܝܬܐ *there is / are*

ܬܝܬܝܬܐ *has* 314.9.1; *possessed by*  
317.18.5

ܬܝܬܝܬܐ *eat, devour* 317.12.1 (the demon  
Ashqalon or Saclas eats the male off-  
spring of the abortions and Nabroël  
the female); ܬܝܬܝܬܐ [peal 3 pl.m.  
perfect] 314.10.5 (the Five Sons of  
Darkness ≈ (parts of the) Primal Man  
and his Five sons); 317.6.4 (the foe-  
tuses ≈ the fruit of the trees); ܬܝܬܝܬܐ  
[peal s.f. pass. part. # conj. ܐ] *and*  
*devoured* 317.26.3 (≈ by dogs —  
metaph.)

ܬܝܬܝܬܐ *however* 313.10.4, 26.3

ܬܝܬܝܬܐ *god* 314.26.4

ܬܝܬܝܬܐ ܬܝܬܝܬܐ ܬܝܬܝܬܐ *god*  
*dwelling among beasts* (metaphor of  
Primal Man in the Realm of Dark-  
ness)

pl. ܬܝܬܝܬܐ *gods*

ܬܝܬܝܬܐ ܬܝܬܝܬܐ ܬܝܬܝܬܐ *Five Lumi-  
nous Gods* (i.e. the Five Sons of the  
Primal Man) 314.11.3-5 (reasoning  
power removed from the ≈); 315.  
13.7-14.1 (the Ornament of Brilliance  
seized the ≈ by their waists), 315.20.  
5-7 (the Living Spirit made the sun  
and the moon from the Light that the  
Sons of Darkness had consumed from  
the ≈), 315.25.5-26.2 (the King of  
Glory erected a covering over the ves-  
sels so that they might be of service to  
the ≈); 316.18.1-3 (the male and  
female Archons expelled that Light  
which they devoured from the ≈),  
316.22.2-4 (the Messenger concealed  
his form and cut off the Light of the  
≈)

ܬܝܬܝܬܐ *ship* 315.22.1 (otherwise trans-  
lated *thousand*)

pl. ܬܝܬܝܬܐ *ships* (i.e. the Sun and the  
Moon) 316.8.7, 9.6, 11.5

Cf. ܬܝܬܝܬܐ *Ship of Light* (i.e.,



the moon) in *DMT* i, p. 1.

ܡܝܬܪ *mother*

ܡܝܬܪܐ *Mother of Life* 313.

27.6-28.1 (the ≈ evoked by the Father of Greatness), 313.28.2-3 (the ≈ evoked the Primal Man); 315.4.2-3 (Call and Respondent ascended to the ≈), 315.5.3-4 (the ≈ put on the Respondent), 315.9.3-4 (the slain and flayed Archons delivered to the ≈), 315.9.5-6 (the ≈ stretched out the heavens from the skins of the slain Archons), 315.27.5-6 (the ≈ stood in prayer and implored the Father of Greatness)

ܬܝܪ *say* 313.24.2; 314.25.1, 28.2; 315.1.2, 2.3; 317.9.1; 318. 2.6; ܬܝܪ [peal s.m. act. part.] *saying* 313.12.5, 16.2, 18.7, 21.3, 23.3, 27.2; 314.2.2, 3.7, 10.3, 13.3, 28.2; 315.27.1; 317.3.5, 15.6, 28.1

ܐܝܢܐ *I* (used of Ashqalon) 317.10.4, 6

ܬܝܪ *them* 314.10.6 (used of the Five Sons of Darkness); 316.1.4 (used of the Mother of Life together with the Primal Man and with the Living Spirit)

ܡܝܬܪ *man* 314.1.6 (metaphor of one who clothes himself), 314.8.6 (metaphor of one who hands over himself to his enemy as offering), 314.12.1 (metaphor of one who is hurt by a dog); 316.24.2 (metaphor of one who loathes his own vomit); 317.18.1 (metaphor of a righteous one who finds a demon-possessed man), 317.18.4 (metaphor of a demon-possessed person)

ܡܝܬܪܐ *Primal Man* (Deity of the First Evocation) 313.28.5-6 (evoked by the Mother of Life), 313.28.7-314.1.1 (evoked his Five Sons); 314.4.4-5 (his way illumined by the angel NHŠBT), 314.7.2-3 (gave him-

self and his Five Sons to be eaten), 314.13.5-6 (regained his consciousness), 314.21.4-5 (found in the Realm of Darkness by the Living Spirit and his Five Sons), 314.24.5-6 (his form revealed by the voice of the Living Spirit), 314.27.8-315.1.1 (responded to the Call); 315.6.6-7.1 (descended upon by the Living Spirit and the Mother of Life), 315.27.7-28.1 (together with the Mother of Life and the Living Spirit besought the Father for the redemption of the devoured Light)

ܬܝܪ *bind, fasten*; ܬܝܪܐ [# conj. ܐ]

317.22.3 (the Luminous Jesus bound the Great (female) Archon apart from Adam); ܬܝܪܐ [peal pass. part. s.f. # conj. ܐ] *and bound* 317.27.4

(Adam's own self in all that exists)

ܬܝܪܐ *binder* 318.3.5 (the body as the ≈ of the soul of Adam)

ܐܝܢܐ *also* 317.19.6

ܬܝܪ *face*; pl. ܬܝܪܐ *faces* 313.12.3 (i.e. of the Manichaeans, polemical)

ܬܝܪ *four*; ܬܝܪܐ [# prep. ܐ # conj. ܐ] *and the fourth* 316.5.1

ܬܝܪ *lion*; ܬܝܪܐ *as a lion that roars* (describing Adam) 318.2.1

ܬܝܪܐ *Archons* 315.8.6 (the Living Spirit ordered his sons to slay and flay the Archons), 25.1 (the King of Glory raised a covering so that the Three Bowls could ascend over the ≈), 26.6 (so that the Five Luminous Gods may not burn up with the venom of the ≈); 316.13.3 (the Messenger made his form visible to the ≈, male and female), 15.4 (all the ≈, male and female, were filled with lust for the Messenger), 20.5 (the Light which proceeded from the ≈), 23.3 (the sin which had fallen upon the ≈); ܬܝܪܐ *female Archon* 317.22.5

ܬܝܪ *f. earth*, 316.25.1; 317.6.3;



𐌸𐌹𐌳𐌹𐌳𐌹 [ # prep. 𐌹 # conj. 𐌺 ] *and (of) the earth* 313.13.3

𐌸𐌹𐌳𐌹 𐌸𐌹𐌳𐌹 *the New Earth* (built by the Great Builder at the command of the Messenger) 316.10.5

𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 *the Dark Earth*;  
𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 [ # prep. 𐌹 + 3 s.m. suff. ] *in his Dark Earth* 313.19.3;  
𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 *to the Earth (land) of Darkness*, 314.21.1 (the Five Sons of the Living Spirit came ≈); 315.6.3 (the Mother of Life and the Living Spirit descended ≈), 11.3 (and they threw the bodies of the Archons ≈)

pl. 𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 *the earths* 315.16.2;

𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 [ # conj. 𐌺 ] 315.17.1;

𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 [ # prep. 𐌹 ] 315.25.3

𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 *the Eight Earths* 315.12.1 (made from the skins of the Archons by the Mother of Life)

𐌸𐌹𐌳𐌹 see entry 𐌸𐌹𐌳𐌹

𐌸𐌹𐌳𐌹 *Ashqalon or Ashaqlon* 317.9.2 (son of the King of Darkness), 13.3 (had intercourse with Nabroël)

𐌸𐌹𐌳𐌹 *come* 314.13.4; 316.8.4; 𐌸𐌹𐌳𐌹 [peal 3 pl.m. perfect] 314.20.6; 𐌸𐌹𐌳𐌹 [peal s.m. imperative] *Come!* 314.28.3; 𐌸𐌹𐌳𐌹 [aphel 3 pl.m. perfect # conj. 𐌺] *and they brought* 317.11.5; 𐌸𐌹𐌳𐌹 [aphel act. part. s.m.] *one who is bringing* 314.28.5

𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 *region of Light* 313.15.4-5 (abode of the Good Principle), 22.3-4 (the King of Darkness deliberated to ascend to the ≈)

𐌸𐌹𐌳𐌹 *fabrication*; 𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 *the spuriousness of his* (i.e. Mani's) *blasphemy* (polemical) 313.11.3

𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 *shame*; 𐌸𐌹𐌳𐌹𐌸𐌹𐌳𐌹 [ # prep. 𐌹 ] *put to shame* (lit. for the shame of) *their* (i.e. the Manichaeans') *faces* (polemical) 313.12.2  
𐌸𐌹𐌳𐌹 *bud*

pl. 𐌸𐌹𐌳𐌹 317.6.5 (the ≈ of the trees devoured by the foetuses)

𐌸𐌹𐌳𐌹 *knee*, 𐌸𐌹𐌳𐌹 𐌸𐌹𐌳𐌹 [ + 3 s.m. pron. suff. ] *on one of his* (i.e. the Supporter's) *knee(s)* 315.15.7

𐌸𐌹𐌳𐌹 *examine* 317.23.3

𐌸𐌹𐌳𐌹 *conceive* 𐌸𐌹𐌳𐌹 [peal 3 s.f. perfect # conj. 𐌺] 317.13.6 (Nabroël ≈ and gave birth to Adam), 14.7 (Nabroël ≈ and gave birth to Eve)

𐌸𐌹𐌳𐌹 *pregnant* 𐌸𐌹𐌳𐌹 317.4.2 (the Daughters of Darkness made ≈ by their own nature)

𐌸𐌹𐌳𐌹 *evil*; 𐌸𐌹𐌳𐌹 𐌸𐌹𐌳𐌹 *the other* (principle being) *Evil* 313.14.5, 𐌸𐌹𐌳𐌹 𐌸𐌹𐌳𐌹 18.2 *the Evil Principle*

pl. 𐌸𐌹𐌳𐌹 *the wicked*; 𐌸𐌹𐌳𐌹 𐌸𐌹𐌳𐌹 *in the midst of the wicked* 314.25.7

𐌸𐌹𐌳𐌹 *in the midst of* 314.25.6, 26.2, 26.6

𐌸𐌹𐌳𐌹 *weep* 𐌸𐌹𐌳𐌹 𐌸𐌹𐌳𐌹 [ # conj. 𐌺 ] *and Adam wept* 318.1.2

𐌸𐌹𐌳𐌹 *voracious*; pl. 𐌸𐌹𐌳𐌹 317.25.8 (and (the soul of Adam was) swallowed by the ≈)

𐌸𐌹𐌳𐌹 *devour, swallow up*; 𐌸𐌹𐌳𐌹 [peal 3 pl.m. perfect] 316.17.6 (the Light which the Archons ≈); 𐌸𐌹𐌳𐌹 [peal s.m. pass. part.] 314.22.1 (the Primal Man and his sons ≈ by Darkness), 315.19.7 (and from the Light which had been ≈ by Darkness from the Five Luminous Gods); 𐌸𐌹𐌳𐌹 (pass. part. s.f.) 317.25.7 (and (the soul of Adam was) ≈ by the voracious)

𐌸𐌹𐌳𐌹 *Great Builder*; 𐌸𐌹𐌳𐌹 [ # prep. 𐌹 ] 314.16.3-4 (evoked by the Beloved of Lights); 𐌸𐌹𐌳𐌹 [ # conj. 𐌺 ] 16.5-6 (the ≈ evoked the Living Spirit); 316.10.1-2 (commanded by the Messenger to construct a New Earth and Three Wheels)

𐌸𐌹𐌳𐌹 *constructed*; 𐌸𐌹𐌳𐌹 [peal inf.] 316.10.4

𐌸𐌹𐌳𐌹 *sons* see entry 𐌸𐌹𐌳𐌹



ܩܠܝܬܐ *seek*; ܩܠܝܬܐ ܩܠܝܬܐ [# conj. ܐ] *and he (sc. the Primal Man) raised a prayer [lit. he sought in prayer] 314.14.1, 316.20.6 (sin ≈ to enter the emitted Light); ܩܠܝܬܐ [peal 1 s. perfect] 314.6.2 ("I (i.e. the Prince of Darkness) was seeking afar"); ܩܠܝܬܐ [peal 3 pl.m. perfect # conj. ܐ] *and (they, viz. the Mother of Life, the Primal Man and the Living Spirit) implored 315.28.4**

ܩܠܝܬܐ *enemy 314.9.3 (metaph.)*  
ܩܠܝܬܐ *son 317.14.3 (Nabroël conceived and gave birth to a ≈); ܩܠܝܬܐ ܩܠܝܬܐ [ + 3 s.m. suff.] Son of the King of Darkness 317.9.3; ܩܠܝܬܐ ܩܠܝܬܐ [ + 3 s.f. suff.] (i.e. the Mother of Life's) beloved son (= the Respondent) 315.5.7*

ܩܠܝܬܐ *pl. ܩܠܝܬܐ sons; ܩܠܝܬܐ [ + 3 s.m. suff.] his sons 315.7.2 (of the Primal Man), 315.8.1 (three sons of the Living Spirit); ܩܠܝܬܐ ܩܠܝܬܐ [ + 2 pl.m. suff.] your sons and your daughters 317.10.2 (i.e. of the abortions to be given to Ashqalon)*

ܩܠܝܬܐ *Sons of Darkness; ܩܠܝܬܐ ܩܠܝܬܐ [ + 3 s.m. suff.] 314.8.4-5 (the Five Sons of the Primal Man given as food to the Five ≈), 314.13 ܩܠܝܬܐ ܩܠܝܬܐ [# prep. ܐ] (the venom of the ≈), 315.8.7-9.1 (the Living Spirit ordered his Five Sons to slay the Archons the ≈), 315.19.3-4 ܩܠܝܬܐ ܩܠܝܬܐ [# prep. ܐ] (the Living Spirit revealed his form to the ≈); 316.13.4-5 (the Messenger revealed his male and female forms to the ≈ — both male and female)*

ܩܠܝܬܐ *ܩܠܝܬܐ His Five Sons*

(1) of the Primal Man: 314.1.4 (evoked by the Primal Man), 314.7.6 (given as food to the Sons of Darkness), 314.22.5 (found swallowed by

the Sons of Darkness by the Living Spirit)

(2) of the Living Spirit 314.17.6 (evoked by the Living Spirit); (+ 3 s.m. suff.) 315.12.3 (everyone of the ≈ completed their task)

ܩܠܝܬܐ *Sons of Light 315.1.7 (our fathers the ≈)*

ܩܠܝܬܐ *daughter*

ܩܠܝܬܐ *pl. ܩܠܝܬܐ daughters; ܩܠܝܬܐ ܩܠܝܬܐ [ + 2 pl.m. suff.] your sons and your daughters 317.10.3 (i.e. of the abortions to be given to Ashqalon)*

ܩܠܝܬܐ *Daughters of Darkness 317.3.7*

ܩܠܝܬܐ *mate 317.12.6-7 (sc. Namraël)*

ܩܠܝܬܐ *create; ܩܠܝܬܐ [peal pass. part. pl.f.] they (i.e. the worlds of Light) have been created by me (i.e. the Father of Greatness) 313.26.1*

ܩܠܝܬܐ *kneel; ܩܠܝܬܐ [peal s.m. pass. part.] kneeling 315.15.4 (the Supporter ≈ on one knee)*

ܩܠܝܬܐ *virgin*

ܩܠܝܬܐ *pl. ܩܠܝܬܐ virgins*

ܩܠܝܬܐ *ܩܠܝܬܐ Twelve Maidens 316.2.5*

ܩܠܝܬܐ *after 315.16.3*

ܩܠܝܬܐ *fashioner 318. 8.2 (≈ of my (i.e. Adam's) body*

ܩܠܝܬܐ *inside; ܩܠܝܬܐ [# prep. ܐ] 316.21.2*

ܩܠܝܬܐ *blasphemy; ܩܠܝܬܐ ܩܠܝܬܐ the spuriousness of his (i.e. Mani's) blasphemy 313.11.4 (polemical)*

ܩܠܝܬܐ *(from Gr. γάρ) for 313.12.6*

ܩܠܝܬܐ *reveal; ܩܠܝܬܐ [# conj. ܐ] 314.24.3 (and the voice ≈ the form of the Primal Man); 315.19.1 (the Living Spirit ≈ his form to the Sons of Darkness); 316.12.4 (the Messenger ≈ his male and female forms to the Archons)*

ܩܠܝܬܐ *skin*



ܐܪܚܢܝܢ [pl. + 3 pl. suff.] 315.10.4  
(i.e. of the Archons, the Sons of Dark-  
ness)

ܐܬܗܡܢܐ perfect; ܐܬܗܡܢܐ [ethpeal/ethpaal  
3 pl.m. perfect] were inducted [lit.  
were perfected] 315.12.6

ܐܬܗܡܢܐ abhor; ܐܬܗܡܢܐ [peal s.m. pass. part.  
# rel. ܐ] who is disgusted 316.24.3

ܐܬܗܡܢܐ devil, demon; ܐܬܗܡܢܐ ܐܬܗܡܢܐ  
Mighty Demon 317.18.7 (metaph.)

ܐܬܗܡܢܐ ܐܬܗܡܢܐ Deceiving Demon  
318.22.1 (driven away from Adam by  
the Luminous Jesus)

ܐܬܗܡܢܐ but 314.20.3. For 314.27.6, 316.24.7  
see entry ܐܬܗܡܢܐ

ܐܬܗܡܢܐ recall; ܐܬܗܡܢܐ [ethpeal/ethpaal  
3 pl.m. perfect # conj. ܐ + 3 s.f. suff.]  
and they (i.e. the abortions) recollec-  
ted (the image of the Messenger)  
317.7.5

ܐܬܗܡܢܐ male; 316.12.6 (the Messenger  
revealed his forms, ≈ and female);  
pl. ܐܬܗܡܢܐ the males 316.13.6 (the  
Archons, the Sons of Darkness, ≈ and  
female), 15.5 (the ≈ (Archons) ran riot  
at the form of the females), ܐܬܗܡܢܐ  
ܐܬܗܡܢܐ [# conj. ܐ] at the form of the  
males 316.16.5 (the female (Archons)  
ran riot at ≈); 317.11.8 (the ≈ (off-  
spring) eaten by Ashqalon)

ܐܬܗܡܢܐ resemble; ܐܬܗܡܢܐ [peal act.  
part. s.m.] was like this 317.19.4;  
ܐܬܗܡܢܐ [ethpeal/ethpaal 3 s.m.  
perfect] took on the semblance of  
314.23.7

ܐܬܗܡܢܐ guise 316.16.1 (in the ≈ of the  
females), 16.4 (in the ≈ of the male),  
26.3 (in the ≈ of the King of Dark-  
ness)

ܐܬܗܡܢܐ he 314.7.4, 22.3; 317.12.2

ܐܬܗܡܢܐ that; ܐܬܗܡܢܐ [m.] 313.14.6, 26.8;  
315.13.5, 15.3; 316.17.4, 18.5, 20.1;

317.20.3; ܐܬܗܡܢܐ [f.] 317.2.5, 8.5, 11.3;

ܐܬܗܡܢܐ [pl.f.] 313.22.7

ܐܬܗܡܢܐ be 313.15.3, 19.2, 21.6; 315.20.1;  
316.14.5; 317.19.5; ܐܬܗܡܢܐ [3 s.m.  
perfect # rel. ܐ] that exists 317.27.3;  
ܐܬܗܡܢܐ [3 s.f. perfect # conj. ܐ] and  
that became 316.25.6; ܐܬܗܡܢܐ [3 pl.m.  
perfect] were 313.13.7; 314.11.6; ܐܬܗܡܢܐ  
ܐܬܗܡܢܐ [3 pl.f. perfect] were dwelling  
313.16.4; ܐܬܗܡܢܐ ܐܬܗܡܢܐ were pregnant  
317.4.3; ܐܬܗܡܢܐ ܐܬܗܡܢܐ [3 pl.f. imper-  
fect # conj. ܐ] that they might ascend  
315.24.4

ܐܬܗܡܢܐ existence 313.13.1 (before the ≈  
of heaven and earth)

ܐܬܗܡܢܐ intellect 313.17.1 (first of the  
Five Celestial Abodes); ܐܬܗܡܢܐ [+ 3  
pl.m. pron. suff.] 314.11.2 (i.e. of the  
Five Light Gods which was removed  
from them); ܐܬܗܡܢܐ [# prep. ܐ + 3  
s.m. pron. suff.] to his senses 314.13.7  
(i.e. the Primal Man returning ≈);  
ܐܬܗܡܢܐ [+ 3 s.m. pron. suff.] from his  
intellect 18.2 (the Ornament of  
Brilliance was evoked by the Living  
Spirit ≈)

ܐܬܗܡܢܐ thereupon, then 313.23.4; 314.  
6.5, 22.6, 27.6; 315.7.3, 27.2; 316.  
12.2, 18.4, 21.3, 24.7; 317.23.2, 28.7

ܐܬܗܡܢܐ faith 316.6.2 (= the seventh  
of the Twelve Maidens)

ܐܬܗܡܢܐ like this, thus 317.19.3

ܐܬܗܡܢܐ these see entry ܐܬܗܡܢܐ

ܐܬܗܡܢܐ move [paal]; ܐܬܗܡܢܐ [paal 3 s.m. per-  
fect] went up 316.11.4 (the ships ≈);  
ܐܬܗܡܢܐ [paal 3 pl.f. imperfect # conj.  
ܐ] that they (i.e. the three servitors)  
might move (the ships) 316.9.7

ܐܬܗܡܢܐ this 313.12.1; ܐܬܗܡܢܐ [pl.m.] 313.  
24.5; 315.20.4, 24.7; 316.9.1; 317.3.6

ܐܬܗܡܢܐ those see entry ܐܬܗܡܢܐ, ܐܬܗܡܢܐ

ܐܬܗܡܢܐ turn; ܐܬܗܡܢܐ [peal 3 s.m. perfect #  
conj. ܐ + 3 s.f. pron. suff.] he (i.e.  
Adamas of Light) turned her (i.e.



the hateful animal) (on her back)  
316.28.2

ܐܠܬܐ *time*; ܥܒܕܐ ܩܬܝܐ *seven times* 314.

14.7 (the Primal Man prayed to the  
Father of Greatness ≈)

ܐܬܬܐ *righteous*; ܐܬܬܐ ܕܐܬܬܐ [s.m.  
absolute # rel. ܐ] *a man who is  
righteous* 317.18.2 (metaph.)

ܐܬܬܐ *it is necessary* 313.10.5 (polemical)

ܐܬܬܐ *pollution*; ܐܬܬܐ ܕܐܬܬܐ  
ܐܬܬܐ [# prep. ܐ + 3 s.m. pron.  
suff.] *in the pollution of Darkness*  
317.27.5 (the soul of Adam bound in  
≈)

ܐܬܐ *venom*; ܐܬܐ ܐܬܐ [# prep. ܐ]  
314.12.7 (of the Sons of Darkness);  
315.26.5 (of the Archons)

ܐܬܐ *join* ܐܬܐ ܐܬܐ; [ethpael 3 pl.m.  
perfect # conj. ܐ] *and they* (i.e. Nab-  
roël and Ashqalon) *united* 317.13.1

ܐܬܐ see entry ܐܬܐ ܐܬܐ  
ܐܬܐ, ܐܬܐ *become agitated*; ܐܬܐ ܐܬܐ  
[peal 3 s.m. perfect] *he trembled  
because of them* 313.22.5

ܐܬܐ *luminous* 317.16.2 (the ≈ Jesus,  
see under ܐܬܐ); pl. ܐܬܐ 314.11.5  
(the Five ≈ Gods, see under ܐܬܐ),  
315. 14.1 (ditto); 20.7 (ditto); 26.2  
(ditto); 316.18.3 (ditto); 22.4 (ditto)

ܐܬܐ *armour*; ܐܬܐ ܐܬܐ *armour for  
war* 314.1.8 (the Five Light Gods put  
on by the Primal Man as ≈)

ܐܬܐ ܐܬܐ see entry ܐܬܐ ܐܬܐ  
ܐܬܐ *conquer*; ܐܬܐ ܐܬܐ [peal 3 s.m. perfect  
# conj. ܐ + 3 s.f. pron. suff.] *and  
(Adamas) vanquished her* (i.e. the  
hateful animal) 316.28.1

ܐܬܐ *victory*; ܐܬܐ ܐܬܐ [# prep.  
ܐ] *a crown of victory* 314.3.6 (held in  
the hand of NĦŠBT); 316.4.5 (= the  
third of the Twelve Maidens)

ܐܬܐ *beloved*; 315.6.1 (the Respon-

dent as the ≈ of the Mother of Life);  
317.20.4 (the Luminous Jesus found  
Adam the ≈ sunk in deep sleep)

ܐܬܐ ܐܬܐ *Beloved or Friend of  
the Lights*; ܐܬܐ [# prep. ܐ] 314.15.4  
(evoked by the Father of Greatness), 6  
(evoked the Great Builder)

ܐܬܐ *honey cake* 314.9.4 (metaph.)

ܐܬܐ *imprison*; ܐܬܐ [peal pass. part.  
# conj. ܐ] (the soul of Adam was  
bound) *and imprisoned* 317.27.1;  
ܐܬܐ [ethpael 3 s.f. perfect] (the  
sin which) *was shut up* (in the  
Archons) 316.19.1

ܐܬܐ *one, an* 313.14.2; 314.2.5; 315.15.6  
ܐܬܐ ... ܐܬܐ *the one ... the other* 315.8.2-  
4; 317.1.7-2.2

ܐܬܐ *together* 315.3.3; 317.7.4, 13.5

ܐܬܐ *breast*; ܐܬܐ [+ 3 s.f. pron. suff.]  
*her breast* 317.2.4 (i.e. of the hateful  
animal)

ܐܬܐ *eleven*; ܐܬܐ ܐܬܐ [+ prep. ܐ] *the  
eleventh* 316.7.4

ܐܬܐ *new*

ܐܬܐ ܐܬܐ *New Earth* 316.10.6  
(created by the Great Builder)

ܐܬܐ *Eve* 317.15.5 (Nabroël conceived  
and gave birth to a daughter called ≈)

ܐܬܐ *show*; ܐܬܐ [paal 3 s.m. perfect #  
conj. ܐ + 3 s.m. pron. suff.] *and He*  
(i.e. the Luminous Jesus) *showed him*  
(i.e. Adam) 317.24.1

ܐܬܐ *snake* 314.12. 6 (metaph.)

ܐܬܐ *see*; ܐܬܐ [peal 3 s.m. perfect + 3  
s.m. pron. suff.] *he* (the King of Dark-  
ness) *saw it / him* (the Primal Man)  
314.5.1; ܐܬܐ [peal 3 pl.m. perfect #  
rel. ܐ] *which* (i.e. the image of the  
Messenger) *they* (i.e. the abortions)  
*had seen* 317.8.2; ܐܬܐ *on seeing* [peal  
3 pl.f. perfect # conj. ܐ] 317.5.4 (the  
daughters of Darkness ≈ the image of  
the Messenger); ܐܬܐ [peal 2 pl.m.  
perfect # rel. ܐ] *which* (i.e. the image



of the Messenger) *you* (i.e. the abortions) *have seen* 317.11.4; ܡܫܝܬܐ [peal 1 pl. perfect # rel. ܐ] *which* (i.e. the image of the Messenger) *we* (i.e. the abortions) *saw* 317.8.7  
 ܡܫܝܬܐ *sight*; ܡܫܝܬܐ [# conj. ܐ # prep. ܕ + 3 s.m. pron. suff.] *and at the sight* 316.14.2 (of the Messenger)  
 ܡܫܝܬܐ *sin*; ܡܫܝܬܐ ܡܫܝܬܐ *that sin* 316.18.5 (which was in the Archons), ܡܫܝܬܐ [# conj. ܐ # prep. ܕ] *and the sin* 22.5 (which was in the Light which proceeded from the Archons)  
 ܡܫܝܬܐ *living*  
 ܡܫܝܬܐ ܡܫܝܬܐ *Living Spirit* see entry ܡܫܝܬܐ  
 ܡܫܝܬܐ *life*  
 ܡܫܝܬܐ ܡܫܝܬܐ *Mother of Life* see entry ܡܫܝܬܐ  
 ܡܫܝܬܐ *beast*  
 ܡܫܝܬܐ ܡܫܝܬܐ *a hateful animal* 316.26.1 (i.e. the one conquered by Adamas); pl. ܡܫܝܬܐ; ܡܫܝܬܐ ܡܫܝܬܐ *the beasts of fury* 314.26.7 (metaph.)  
 ܡܫܝܬܐ *wisdom* 316.4.3 (= the second of the Twelve Maidens)  
 ܡܫܝܬܐ *mix*; ܡܫܝܬܐ ܡܫܝܬܐ [peal 3 s.f. perfect] *mixed itself* 316.19.5 (metaph.); ܡܫܝܬܐ [peal act. part. s.m.] *mixes* 314.9.5 (metaph.); ܡܫܝܬܐ [peal pass. part. s.f. # conj. ܐ] *and mixed* 317.26.5 (metaph.)  
 ܡܫܝܬܐ *five*; ܡܫܝܬܐ 313.19.5 (= realms); 314.1.3 (= sons of the Primal Man), 7.5 (ditto), 8.2 (ditto), 17.5 (= sons of the Living Spirit), 22.4 (ditto); 315.12.2 (= sons of the Primal Man), 25.5 (= luminous gods); 317.3.3 (= trees); ܡܫܝܬܐ [m. absolute # conj. ܐ # prep. ܐ] *and the fifth* (of the Twelve Maidens) 316.5.3  
 ܡܫܝܬܐ ܡܫܝܬܐ *five celestial abodes* 313.16.7-8, 23.1-2, 24.6-7  
 ܡܫܝܬܐ ܡܫܝܬܐ ܡܫܝܬܐ *five luminous*

*gods* 314.11.3-5; 315.13.7-14.1, 20.5-7, 25.5-26.2; 316.18.1-3  
 ܡܫܝܬܐ *back, loins*; ܡܫܝܬܐ [+ 3 s.f. pron. suff.] *her back* 316.28.4 (i.e. of the hateful animal); ܡܫܝܬܐ [pl. + 3 pl.m. pron. suff.] *their waists* 315.14.5 (i.e. of the Five Luminous Gods were spread the heavens); ܡܫܝܬܐ [# prep. ܕ + 3 pl.m. pron. suff.] *by their waists* 315.14.2 (the Five Luminous Gods were held ≈ by the Ornament of Brilliance)  
 ܡܫܝܬܐ *sharp* 314.24.2 (metaph.)  
 ܡܫܝܬܐ *reckon*; ܡܫܝܬܐ [ethpaal 3 s.f. perfect] 316.19.1 (the sin which was ≈ in the Archons); ܡܫܝܬܐ [ethpaal 3 pl.m. perfect] *took thought together* 317.7.1 (and the abortions ≈)  
 ܡܫܝܬܐ *darkness* 313.18.6 (King of ≈), 21.2 (Realm of ≈), 22.1 (King of ≈); 314.21.2 (Realm of ≈), ܡܫܝܬܐ [# prep. ܕ] *by the Darkness* 22.2 (the Primal Man and his sons were swallowed ≈), ܡܫܝܬܐ ܡܫܝܬܐ (*Light*) *amidst Darkness* 26.3; 315.6.4 (Realm of ≈), 11.4 (ditto); 317.4.1 (Daughters of ≈), 27.6 (in the pollution of ≈); ܡܫܝܬܐ f. *dark*; ܡܫܝܬܐ ܡܫܝܬܐ *in his dark earth* 313.19.4 (the King of Darkness dwelt ≈)  
 ܡܫܝܬܐ ܡܫܝܬܐ *sons of Darkness*. See entry ܡܫܝܬܐ  
 ܡܫܝܬܐ ܡܫܝܬܐ *King of Darkness*. See entry ܡܫܝܬܐ  
 ܡܫܝܬܐ *forge*; ܡܫܝܬܐ [peal 3 s.m. perfect] *he* (i.e. the Living Spirit) *forged* 315.23.1 (i.e. the Three Disks or Wheels)  
 ܡܫܝܬܐ *good* 313.14.3 (as one of the Two Principles), 15.1 (the ≈ Principle), 314.25.5 (≈ among evil ones)  
 ܡܫܝܬܐ *grace* 316.7.3 (= the tenth of the Twelve Maidens)



ܬܠܬܬܐ *taste*; ܬܠܬܬܐ ܬܠܬܬܐ [aphel 3 s.m. perfect # conj. ܐ + 3 s.m. pron. suff.] *and (the Luminous Jesus) made him (Adam) taste* 317.28.3 (of the Tree of Life)

ܬܠܬܬܐ *bear*; ܬܠܬܬܐ [peal pass. part with an active verbal sense # conj. ܐ] *and bears* 315.16.1 (the Supporter ≈ the earths)

ܬܠܬܬܐ *eleven*

ܬܠܬܬܐ ܬܠܬܬܐ *eleven heavens* 315.10.6

ܬܠܬܬܐ *dry land*; ܬܠܬܬܐ [# prep. ܐ] *upon the dry (land)* 316.25.5 (half of the Light mixed with sin emitted from the Archons fell on the ≈); 317.2.7 (ditto)

ܬܠܬܬܐ *hand* ܬܠܬܬܐ [# prep. ܐ + 3 s.m. pron. suff.] *in his hand* 314.3.4 (NHŠBT held ≈ a crown)

ܬܠܬܬܐ *know*; ܬܠܬܬܐ [peal 3 s.m. perfect # conj. ܐ] *and recognised* 317.23.6 (≈ Adam who he was); ܬܠܬܬܐ [peal act. part. pl.f.; negative particle # rel. ܐ] *who have no sense* 314.27.3 (metaph.)

ܬܠܬܬܐ *give*; ܬܠܬܬܐ [peal 3 s.m. perfect] *he gave himself* 314.6.6 (the Primal Man ≈ and his sons as food), 317.12.4 (Ashqalon ≈ the female foetuses to Nabroël to consume); ܬܠܬܬܐ [peal 3 pl.m. perfect + 3 conj. ܐ] *and they gave (them to him)* 317.11.6 (the Daughters of Darkness ≈ their foetuses to Asaklon); ܬܠܬܬܐ [peal act. part. s.m.] *gives (to him)* 314.9.6 (metaph.); ܬܠܬܬܐ [peal imper. pl.m.; prep. ܐ + 1 s. suffix] *"Give me"* 317.9.7 (≈ your sons and your daughters)

ܬܠܬܬܐ *doctrine* 313.10.2 (polemical)

ܬܠܬܬܐ *abort*; ܬܠܬܬܐ [peal 3 s.f. perfect] *dropped* 317.5.5 (the Daughters of Darkness on seeing the Messengers ≈ their foetuses)

ܬܠܬܬܐ *abortion*

pl. ܬܠܬܬܐ *the abortions* 317.7.2 (≈ took thought with one another), ܬܠܬܬܐ [# prep. ܐ] *to the abortions* 9.6 (Ashqalon said ≈)

ܬܠܬܬܐ *bear*; ܬܠܬܬܐ [peal 3 s.f. perfect # conj. ܐ] *and she (i.e. Namraël) gave birth* 317.14.1 (to a son), 15.1 (to a daughter)

ܬܠܬܬܐ *germinate*; ܬܠܬܬܐ [aphel 3 s.f. perfect] *sprang up herself* 317.3.1 (the part which fell on dry land ≈ with five trees)

ܬܠܬܬܐ *be burnt up*; ܬܠܬܬܐ [aphel 3 pl.m. imperfect; negative particle # conj. ܐ] *be not burned up* 315.26.4 (that the Five Luminous Gods ≈ by the venom of the Archons)

ܬܠܬܬܐ *Jesus*

ܬܠܬܬܐ ܬܠܬܬܐ *The Luminous Jesus* 317.16.1/2 (≈ approached Adam the Innocent)

ܬܠܬܬܐ *sit*; ܬܠܬܬܐ [peal act. part. s.m.] *sits* 315.17.5 (the King of Honour ≈ in the Middle Heaven)

ܬܠܬܬܐ *remain over*; ܬܠܬܬܐ [peal pass. part. s.m., used comparatively] *more than* 315.21.6

ܬܠܬܬܐ *justice* 316.7.5 (= the eleventh of the Twelve Maidens)

ܬܠܬܬܐ *subjugate*; ܬܠܬܬܐ [peal pass. part. pl.m. # rel. ܐ] *that are subjugated* 315.25.2 (that the sun and the moon and the stars might rise over the Archons ≈)

ܬܠܬܬܐ *when, while, because* 314.3.2, 4.6, 10.4, 21.6; 316.8.3, 11.3; 317.20.1, 20.5

ܬܠܬܬܐ *principle, nature*; ܬܠܬܬܐ [+ pl.f. pron. suff.] *by their own Principle* 317.4.7 (the Daughters of Darkness who were made pregnant ≈)

ܬܠܬܬܐ *the Good Principle* 313.14.8-15.1 (thus named)



ܐܠܥܝܢܐ [# conj. ܐ # prep. ܕ] *the Evil Principle*; 313.18.1 (thus named)  
 pl. ܐܠܥܝܢܐ *principles*  
 ܐܠܥܝܢܐ *Two Principles, Two Natures* 313.13.6-14.1  
 ܐܠܥܝܢܐ all 313.13.4; 315.13.1; 317.24.6, 27.2; ܐܠܥܝܢܐ [+ 3 pl.m. pron. suff.] 315.18.3; 316.13.2, 15.3  
 ܐܠܥܝܢܐ dog 314.12.3 (metaph.); pl. ܐܠܥܝܢܐ 317.26.4 (metaph.)  
 ܐܠܥܝܢܐ crown  
 ܐܠܥܝܢܐ ܐܠܥܝܢܐ crown of victory 314.3.5 (the angel NHŠBT held in his hand a ≈); ܐܠܥܝܢܐ [pl.m. # conj. ܐ # prep. ܕ + 3 pl.f. pron. suff.] and with their crowns 316.3.2 (the Twelve Virgins ≈)  
 ܐܠܥܝܢܐ conceal; ܐܠܥܝܢܐ concealed [pacl 3 s.m. perfect] 316.21.4 (the Messenger ≈ his form)  
 ܐܠܥܝܢܐ book 313.11.7 (polemical)  
 ܐܠ The negative particle is entered under accompanying verbs  
 ܐܠܥܝܢܐ heart; ܐܠܥܝܢܐ [# prep. ܕ + 3 s.f. pron. suff.] in her heart 316.28.7 (i.e. of the hateful animal)  
 ܐܠܥܝܢܐ vestment; ܐܠܥܝܢܐ [# prep. ܕ + 3 pl.f. pron. suff.] with their vestments 316.3.1 (The Twelve Maidens ≈)  
 ܐܠܥܝܢܐ hold; ܐܠܥܝܢܐ [peal pass. part. with active sense # rel. ܐ] who holds 315.13.6 (the Ornament of Brilliance who ≈ the Five Light Gods)  
 ܐܠܥܝܢܐ outside 313.16. 5 (there dwell ≈ the Father of Greatness)  
 ܐܠܥܝܢܐ don; ܐܠܥܝܢܐ [peal 3 s.m. perfect + 3 s.m. pron. suff.] put on (assumed) 315.5.1 (the Living Spirit ≈ the Call); ܐܠܥܝܢܐ [peal 3 s.f. perfect] put on (assumed) 315.5.5 (the Mother of Life ≈ the Respondent); ܐܠܥܝܢܐ [peal act. part.

s.m. # rel. ܐ] who puts on 314.1.7 (the Primal Man puts on his Five Sons just as a man ≈ the armour for war)  
 ܐܠܥܝܢܐ join; ܐܠܥܝܢܐ [peal 3 pl.m. perfect # conj. ܐ] they (i.e. the Call and the Respondent) joined together 315.3.2  
 ܐܠܥܝܢܐ prep. opposite; ܐܠܥܝܢܐ [+ 3 s.m. pron. suff.] before him 314.2.4 (the angel NHŠBT went ≈ the Primal Man)  
 ܐܠܥܝܢܐ to, near 315.4.1, 4.4, 23.3; 316.8.6; 317.16.3  
 ܐܠܥܝܢܐ dough 316.19.4 (metaph.)  
 ܐܠܥܝܢܐ namely 313.14.7  
 ܐܠܥܝܢܐ food; ܐܠܥܝܢܐ [# prep. ܕ] as food 314.8.1 (the Primal Man and his sons gave themselves ≈)  
 ܐܠܥܝܢܐ Mani 313.11.5 (polemical)  
 ܐܠܥܝܢܐ f. shield; ܐܠܥܝܢܐ [+ 3 s.m. pron. suff.] his shield 317.1.2 (i.e. of Adamas)  
 ܐܠܥܝܢܐ thing; ܐܠܥܝܢܐ [# prep. ܐ] the thing 314.5.6  
 ܐܠܥܝܢܐ city; ܐܠܥܝܢܐ [# prep. ܕ + 3 pl.m. pron. suff.] in their realm 315.2.2 (How fare the Sons of Light ≈?)  
 ܐܠܥܝܢܐ knowledge; 313.17.2 (second of the Five Celestial Abodes); ܐܠܥܝܢܐ [+ 3 s.m. pron. suff.] his knowledge 314.18.7 (the Great King of Honour was evoked from ≈)  
 ܐܠܥܝܢܐ death; ܐܠܥܝܢܐ ܐܠܥܝܢܐ [# prep. ܐ] the poison of death 314.10.2 (metaph.); ܐܠܥܝܢܐ ܐܠܥܝܢܐ the sleep of death 317.16.8-17.1 (to awake the innocent Adam from ≈)  
 ܐܠܥܝܢܐ strike; ܐܠܥܝܢܐ [peal 3 s.m. perfect # conj. ܐ + 3 s.f. pron. suff.] and he (i.e. Adamas) struck her (i.e. the hateful animal) 316.28.4  
 ܐܠܥܝܢܐ deliberation 313.17.4 (fourth of the Five Celestial Abodes);



ܡܫܝܚܐ [+ 3 s.m. pron. suff.] *his deliberation* 314.20.1 (the Great King of Glory was evoked from ≈)  
 ܪܝܚܐ *reach*; ܪܝܚܐ [peal 3 s.m. perfect # conj. ܐ] *and reached* 316.11.6 (and when the vessels ≈ the Middle Heaven); (paël/aphel) *to bring*; ܪܝܚܐ [paël pass. part. pl. # conj. ܐ] *that they* (the three sons of the Living Spirit) *should deliver them* (i.e. the Archons) (to the Mother of Life) 315.9.2  
 ܪܝܚܐ *because* 313.25.4  
 ܪܝܚܐ *deceptive*  
 ܪܝܚܐ ܕܡܫܝܚܐ *Seductive Demon* 317.22.2 (Jesus the Luminous drove the ≈ away from Adam)  
 ܪܝܚܐ *watch* 315.18.2 (the Great King of Honour kept ≈ on them all)  
 ܪܝܚܐ *water* 313.20.8 (world of ≈); 315.22.5 (bowl or disk of ≈ — one of the Three Wheels)  
 ܪܝܚܐ see entry ܪܝܚܐ ܕܡܫܝܚܐ  
 ܪܝܚܐ *angel*; 314.2.6 (an ≈ by the name of NHŠBT)  
 ܪܝܚܐ *king* 313.18.5, 21.7  
     ܪܝܚܐ ܕܡܫܝܚܐ *King of Glory* 314.19.5-6 (evoked by the Living Spirit from his thought); 315.23.6-7 (the ≈ evoked a covering over the Light vessels)  
     ܪܝܚܐ ܕܡܫܝܚܐ *King of Darkness* 316.26.4-5 (the hateful animal was in the shape of ≈); 317.9.4-5 (Ashqalon, the son of the ≈); corrupted to ܪܝܚܐ 313.18.5-6 (thus called), 21.7-22.1 (deliberated on the assault on the Realm of Light), 314.5.2-3 (deliberated on the arrival of the Primal Man). Cf. *Text* 313 n. 6, *Trans.* n.6.  
     ܪܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ *great King of Honour* 314.18.3-5 (evoked from the knowledge of the Living Spirit); 315.17.2-4 (sat in the Middle Heaven)  
 ܪܝܚܐ *sovereignty* 316.4.1 (= the first

of the Twelve Maidens)  
 ܪܝܚܐ prep. *from* 313.11.2, 314.14.3, 18.1, 18.6, 19.3, 19.7, 20.4, 24.3; 315.10.3, 19.5, 20.3, 28.5; 316.17.7, 20.4, 24.4; 317.4.4, 4.6, 16.7, 17.4, 28.4; ܪܝܚܐ [+ 3 s.m. pron. suff.] 313.16.6, 317.14.2, 21.6, 22.4; ܪܝܚܐ [+ 3 pl.m. pron. suff.] 313.25.2; 316.23.5  
 ܪܝܚܐ ܕܡܫܝܚܐ *previously* 317.4.5  
 ܪܝܚܐ *what?* 317.23.7  
 ܪܝܚܐ *Manichaeans* 313.12.4 (polemical)  
 ܪܝܚܐ *portion* 316.19.3 (metaph.)  
 ܪܝܚܐ *abominable* 313.10.3 (polemical)  
 ܪܝܚܐ *middle*  
     ܪܝܚܐ ܕܡܫܝܚܐ *Middle Heaven* 315.17.6 (the Great King of Honour sat in the ≈); 316.11.7 (the vessels reached the ≈)  
 ܪܝܚܐ *rebel*; pl. ܪܝܚܐ 318.4.1 (the ≈ who had enslaved the soul of Adam)  
 ܪܝܚܐ *pluck* 318.2.3 (Adam ≈ and beat himself)  
 ܪܝܚܐ *bed, covering* 315.24.3 (the King of Glory raised a ≈ over the Sun and Moon and the Three Bowls that they might ascend over the subjugated Archons)  
 ܪܝܚܐ *stretch out*; ܪܝܚܐ [peal 3 s.f. perfect] *spread out* 315.10.1 (the Mother of Life ≈ the Heaven from the skins of the slain Archons); ܪܝܚܐ ܕܡܫܝܚܐ [ethpeal 3 pl.m. perfect] *were spread out* 315.14.6 (below the loins of the Luminous Gods ≈ the Heavens)  
 ܪܝܚܐ ܕܡܫܝܚܐ *longsuffering* 316.6.4-5 (= the eighth of the Twelve Maidens)  
 ܪܝܚܐ *luminous* 314.26.1 (the ≈ amidst darkness); pl. ܪܝܚܐ *Lights* 314.15.5 (the Beloved of the ≈), 16.1 (ditto)  
 ܪܝܚܐ *roar*, ܪܝܚܐ [peal s.m. act. part. # rel. ܐ] *that roars* 318.2.2 (metaph.)



*shake*; ܐܦܗܝܠ [aphel 3 s.m. #  
ܐ + 3 s.m. pron. suff.] *and* (the  
luminous Jesus) *took hold of him*  
n) 317.21.3

*Light* 313.15.5 (the Realm of ≈),  
ditto); 314.4.2 (the angel  
ŠT spreads the ≈ before the Pri-  
mal), 19.2 (Adamas of ≈); 315.  
the Sons of ≈), 19.6 (and from  
swallowed by the Archons),  
the Living Spirit purified the ≈),  
= stars); 316.8.2 (= the twelfth

Twelve Maidens), 17.5 (the  
sons ejected the ≈ which they had  
swallowed), 22.1 (the ≈ of the Five  
luminous Gods), 27.3 (Adamas of ≈)  
*fire* 313.20.4 (world of ≈);

[# conj. ܐ] 315.22.6 (disk or  
of ≈, one of the Three Wheels)  
NHŠBT 314.3 (name of angel,  
zation uncertain)

*send* 315.6.2. Cf. *Text* 315 n. 1;  
2.7

*p*; ܐܦܝܠ [peal s.m. act. part. #  
ܐ] *and keeps* 315.18.1 (the Great  
of Honour ≈ watch on all the  
and Luminous Gods)

*chastity* 316.5.4 (= the fifth of  
twelve Maidens)

; ܐܦܝܠ [peal s.m. pass. part. #  
*who is bitten* 314.12.2

ph.)

*leopard*; ܐܦܝܠ ܐܦܝܠ *the teeth of*  
*leopard* 317.25.3 (metaph.)

*Namraël*; [# prep. ܕ] (Ashqa-  
lone gave the female foetuses to ≈ his  
to eat); 13.2 (Ashqalon had  
n with ≈)

*r* 318.1.1 (Adam roared and  
when he tasted of the Tree of  
Cf. *Text* 318 n. 49.

; ܐܦܝܠ [peal 3 s.f. perfect #  
ܐ] *and it fell (back)* 316.23.1  
n ≈ back upon the Archons),

ܐܦܝܠ [peal 3 s.f. perfect # rel. ܐ] 23.4  
(the sin that ≈ from the Archons),  
24.8 (the sin ≈ upon the earth); 317.

2.6 (the sin that was in the Archons ≈  
on the dry ground); ܐܦܝܠ [peal 3  
pl.m. perfect # conj. ܐ] *and fell* 317.  
6.1 (and the foetuses ≈ upon the earth)

ܐܦܝܠ *go out*; ܐܦܝܠ [peal 3 s.m. perfect #  
rel. ܐ] *that went out* 314.2.3 (the angel  
NHŠBT ≈ ahead of the Primal Man);  
316.20.3 (the Light which ≈ of the  
Archons)

ܐܦܝܠ f. *self, soul*; ܐܦܝܠ [+ 3 s.m. pron.  
suff.] *himself, his own self* 314.7.1

(the Primal Man gave ≈ and his sons  
for food); 317.23.5 (Adam examined  
≈), 24.5 (Jesus the Luminous showed  
Adam the fathers of the height and

ܐܦܝܠ ≈); [+ 3 s.f. pron. suff.] *itself*  
316.19.6 (metaph.); ܐܦܝܠ ܐܦܝܠ  
*sprang up* 317.3.2 (the sin which fell  
on dry land ≈); ܐܦܝܠ [# prep. ܕ + 1 s.  
pron. suff.] *myself, my soul* 313.26.4

(the Father wished to go against the  
powers of Darkness "by ≈"); ܐܦܝܠ [#  
prep. ܐ + 1 s. pron. suff.] *of my soul*  
318. 3.6 (and Adam exclaimed: 'Woe  
to the one who is the binder ≈')

ܐܦܝܠ female; ܐܦܝܠ [# conj. ܐ] *and*  
*female* 316.12.7 (the Messenger  
revealed his forms, male ≈); ܐܦܝܠ  
[pl. # conj. ܐ] *and female* 316.14.1

(the Archons the Sons of Darkness,  
male ≈), 16.3 (≈ lusted after the form  
of the males); ܐܦܝܠ ܐܦܝܠ [pl. #  
prep. ܐ] *at the form of the females*  
16.2 (the male Archons lusted ≈);  
317.12.3 (≈ Ashqalon gave to his wife  
Nabroël to eat)

ܐܦܝܠ *Nabroël* 317.12.5 (and the  
female offspring Ashqalon gave to his  
wife ≈ to eat). Cf. *Text* 317 n. 5,  
*Trans.* p. 23, n. 2.

ܐܦܝܠ *flay* 315.8.5 (one to kill and the



other ≈ the Archons)

ܐܘܠܐ, ܐܘܠܐ *pollute*; ܐܘܠܐ ܡܢܐܠܐ [pacl s.m. pass. part.] *his* (i.e. Mani's) *erratic teaching* 313.10.3 (polemical)

ܐܘܠܐ *Bearer* 314.20.2 (evoked by the Living Spirit from his deliberation); 315.15.2 (the ≈ kneeling on one knee supported the heavens), 23.4 (the Three Disks or Bowls created near the ≈)

ܐܘܠܐ *great*; f. ܐܘܠܐ 317.17.6 (the ≈ Spirit), 21.1 (the ≈ Sleep), 23.1 (the ≈ female Archon)

ܐܘܠܐ *moon* 316.20.2 (likely to be confused with ܐܘܠܐ *Light*; cf. *Text* 316 n.33); 315.21.4 (and from the purified Light the Living Spirit made the sun and the ≈)

ܐܘܠܐ *push*; ܐܘܠܐ ܐ [peal 3 s.m. perfect # conj. ܐ] 317.1.1 *and pushed* or thrust (Adamas ≈ his shield against the hateful animal)

ܐܘܠܐ *sword*; ܐܘܠܐ ܐܠܐ [prep. ܐ] (like) *a sharp sword* 314.24.1 (the voice of the Living Spirit was like ≈)

ܐܘܠܐ *ascend*; ܐܘܠܐ ܐܠܐ [peal 3 pl.m. perfect # conj. ܐ] *and ascended* 315.3.8 (the Call and the Respondent ≈ to the Mother of Life and the Living Spirit); ܐܘܠܐ [peal 3 pl.f. imperfect # conj. ܐ] *to ascend* 316.11.2 (and caused the Three Disks or Bowls ≈); ܐܘܠܐ ܐܠܐ [peal act. part. pl.f.] *that they might ascend* 315.24.5 (that the Three Disks or Bowls ≈ over the Archons); ܐܘܠܐ [inf.] *upon ascending* 313.22.2 (the King of Darkness deliberated ≈)

ܐܘܠܐ, ܐܘܠܐ *place*; ܐܘܠܐ ܐ [peal 3 s.m. perfect # conj. ܐ] *and placed* 317.1.5 (Adamas ≈ one foot on the thighs of the hateful animal); ܐܘܠܐ [peal 1 pl. imperfect # conj. ܐ] *we should set down* 313.10.6 (polemical)

ܐܘܠܐ *poison*; ܐܘܠܐ ܐܘܠܐ *poison death, deadly poison* 314.10.1 (metaph.)

ܐܘܠܐ *odious, hateful, horrible*; ܐܘܠܐ ܐܘܠܐ *hateful monster* 316.26.2 (the part of sin which the sea became a ≈)

ܐܘܠܐ *glutton*; ܐܘܠܐ ܐܠܐ [pl. # conj. ܐ] *by the gluttons* 317.26.2 (the of Adam was devoured ≈). Cf. 317 n. 2, *Trans.* n. 4.

ܐܘܠܐ see entry ܐܘܠܐ

ܐܘܠܐ *swallow up*; ܐܘܠܐ ܐܠܐ [peal p. part. # conj. ܐ] *and devoured* 31 (the soul of Adam was ≈ by the gluttons)

ܐܘܠܐ *make*; ܐܘܠܐ [peal 3 s.m. perfect conj. ܐ] *and made* 315.21.2 (the Living Spirit ≈ the sun and the r ܐܘܠܐ ܐܠܐ ܐܘܠܐ *and* (Adama *made war against her* (i.e. the h animal) 316.27.4; ܐܘܠܐ [peal 3 s.m. perfect] *she made* 22.2 (the Mot Life ≈ (Three) Bowls or Disks o Wind, Water and Fire); ܐܘܠܐ ܐܠܐ *she made* [peal 3 s.f. perfect # conj. ܐ] 315.10.5 (and the Mother of Life Eleven Heavens); ܐܘܠܐ [peal 3 s.m. perfect] *they made* 315.11.5 (≈ I Earths); ܐܘܠܐ [peal act. part. + pron. suff.] *I* (the Father of Greatness) *will make* (war against the intruder forces of Darkness) 313.26.6; ܐܘܠܐ [peal act. part. + 1 s. pron.] (Ashqalon) *will make* (for the actions an image of the Messenger the one they had seen) 317.10.5; ܐܘܠܐ [peal p. part. pl.m.] ܐܘܠܐ (How) *they* (the Fathers of Light) *doing* 315.1.5, 3.1 ((answer to the previous they are doing (well)); [inf.] ܐܘܠܐ *make* 316.9.5 (he ordered the Th Servitors ≈ the ships move); ܐܘܠܐ



[ethpeal 3 pl.m. perfect # conj. 𐤁] *they were made* 315.16.4 (and after the Heavens and Earths ≈); (shaphel) *to enslave*; 𐤃𐤕𐤍𐤕𐤍𐤕 [shaphel 3 pl.m. perfect # rel. 𐤁 + 1 s. pron. suff.] (*woe to the rebels who have enslaved me* (i.e. Adam) 318.4.2

𐤃𐤕𐤍 servitor; pl. 𐤃𐤕𐤍

𐤃𐤕𐤍 𐤃𐤕𐤍 𐤃𐤕𐤍 *Three Servitors* 316.9.4 (the Messenger ordered the ≈ to make the ships to move)

𐤃𐤕𐤍 *task*; 𐤃𐤕𐤍 [# prep. 𐤁 + 3 s.m. pron. suff.] *into his task* 315.13.2 (each one of the sons of the Living Spirit completed ≈)

𐤃𐤕𐤍 *foetus*; pl. 𐤃𐤕𐤍; 𐤃𐤕𐤍 [pl. + 3 pl.f. pron. suff.] *their foetuses* 317.5.6 (the Daughters of Darkness dropped ≈ at the sight of the Messenger)

𐤃𐤕𐤍 *wake*; 𐤃𐤕𐤍 [aphel 3 s.m. perfect # conj. 𐤁 + 3 s.m. pron. suff.] *and* (the Luminous Jesus) *woke him* (i.e. Adam) 317.16.6; 317.21.2 (metaph.)

𐤃𐤕𐤍 f. *thigh*; 𐤃𐤕𐤍 [pl. + 3 s.f. pron. suff.] *her thighs* 317.2.1 (Adam placed one foot on ≈ (i.e. of the hateful animal))

𐤃𐤕𐤍 *staff* (?); 𐤃𐤕𐤍 [pl. # conj. 𐤁 # prep. 𐤁 + 3 pl.f. pron. suff.] *and with their attributes or staves* 316.3.3. Cf. *Trans.* p. 19, n. 8.

𐤃𐤕𐤍 prep. *upon, regarding* 313.10.1; 315.15.5; 316.23.2, 24.10, 28.3; 317.1.3, 1.8, 2.3, 6.2, 24.4, 25.1, 25.4; 318.3.1, 3.4, 3.7; 𐤃𐤕𐤍 [+ 3 s.f. pron. suff.] 316.27.1; 𐤃𐤕𐤍 [+ 2 s.m. suff.] 314.25.4; 𐤃𐤕𐤍 [+ 3 pl.m. suff.] 315.24.2; 𐤃𐤕𐤍 [+ 3 pl.f. demonstrative pronoun] 315.24.6

𐤃𐤕𐤍 *world*; pl. 𐤃𐤕𐤍; 𐤃𐤕𐤍 [pl. + 3 s.m. suff.] *his five worlds* 313.19.6 (i.e. of the King of Darkness); 𐤃𐤕𐤍 [pl. + 1 s. pron. suff.] *worlds of mine* (i.e. of the Father of

Greatness) 313.24.4; [s. construct] 𐤃𐤕𐤍 *the world of* 313.20.1 (≈ smoke), 20.3 (≈ fire), 20.5 (≈ wind), 20.7 (≈ waters), 21.1 (≈ darkness)

𐤃𐤕𐤍 *with* 317.7.3, 13.4; 𐤃𐤕𐤍 [+ 3 s.f. suff.] 316.27.5; 𐤃𐤕𐤍 [# rel. 𐤁 + 3 pl.m. pron. suff.] 316.22.6

𐤃𐤕𐤍 *reply*; 𐤃𐤕𐤍 [peal 3 s.m. perfect + 3 s.m. pron. suff.] *responded to it* 314.27.7 (the Primal ≈ to the Call)

𐤃𐤕𐤍 *Respondent*; 𐤃𐤕𐤍 [# conj. 𐤁] *and the Respondent* 315.3.7 (the Call ≈ joined to each other), 𐤃𐤕𐤍 [# prep. 𐤁] (the Mother of Life put on) *the Respondent* 5.6

𐤃𐤕𐤍 *ten*; 𐤃𐤕𐤍 [# prep. 𐤁] *the tenth* 316.7.2

𐤃𐤕𐤍 *body*; 𐤃𐤕𐤍 [+ 1 s. pron. suff.] *my body* 318.3.3 (i.e. of Adam), 𐤃𐤕𐤍 [pl. # conj. 𐤁 + 3 pl.m. suff.] *and the bodies of these* (i.e. Archons) 315.11.1 (≈ the sons of the Living Spirit threw to the Land of Darkness)

𐤃𐤕𐤍 *mouth*; 𐤃𐤕𐤍 [# 3 s.f. pron. suff.] *her mouth* 317.1.4 (Adam thrust his shield at ≈ (i.e. that of the hateful animal))

𐤃𐤕𐤍 *elephant*; 𐤃𐤕𐤍 *the teeth of elephants* 317.25.6 (metaph.)

𐤃𐤕𐤍 *reconciliation* 316.5.2 (= the fourth of the Twelve Maidens)

𐤃𐤕𐤍 *part*; 𐤃𐤕𐤍 [+ 3 s.f. pron. suff.] *half of it* 316.25.2 (i.e. of the sin which fell from the Archons), 𐤃𐤕𐤍 [# conj. 𐤁 + 3 s.f. pron. suff.] *and half of it* 25.4 (ditto)

𐤃𐤕𐤍 *be of service*; 𐤃𐤕𐤍 [peal 3 pl.m. imperf. # conj. 𐤁] *that they* (the subjugated Archons) *might be of service* (to the Five Luminous Gods) 315.25.4

𐤃𐤕𐤍 *expel*; 𐤃𐤕𐤍 [inf.] *to emit*



316.17.2 (the male and the female Archons began ≈ the Light at the sight of the Messenger)

ܐܬܬܐܝܬܐ *sever*; ܡܡܬܬܐܝܬܐ [peal s.m. perfect # conj. ܐ + 3 s.m. pron. suff.] *and severed* 316.21.7 (the Messenger concealed his form ≈ the Light which was expelled from the Archons)

ܐܬܬܐܝܬܐ *command*; ܡܡܬܬܐܝܬܐ [peal 3 s.m. perfect] *gave command, ordered* 315.7.4 (the Living Spirit ≈ his three sons); 316.9.2 (the Messenger ≈ the Three Servitors); ܡܡܬܬܐܝܬܐ [peal 3 s.m. perfect + 3 s.m. pron. suff.] *he* (i.e. the Messenger) *ordered him* (the Great Builder to construct a New Earth) 316.10.3

ܡܡܬܬܐܝܬܐ *mad*; ܡܡܬܬܐܝܬܐ ܕܕܠܒܐ *by a mad dog* 314.12.4 (metaph.)

ܡܡܬܬܐܝܬܐ *spread out*; ܡܡܬܬܐܝܬܐ [peal 3 s.m. perfect # conj. ܐ + 3 s.m. pron. suff.] *that he* (the angel NHŠBT) *spread* (the Light before the Primal Man) 314.4.1

ܡܡܬܬܐܝܬܐ *save*; ܡܡܬܬܐܝܬܐ [ethpeal 3 s.m. imperf. # conj. ܐ] *that he* (Adam) *might be delivered* (from the Great Spirit) 317.17.3

ܡܡܬܬܐܝܬܐ *form* 314.24.4 (of the Primal Man); 317.11.1 (of the Messenger); ܡܡܬܬܐܝܬܐ ܡܡܬܬܐܝܬܐ [peal 3 s.m. pron. suff.] *the image of the Messenger* 317.7.6, ܡܡܬܬܐܝܬܐ *that form or image* (of the Messenger) 8.6; ܡܡܬܬܐܝܬܐ [pl. + 3 s.m. pron. suff.] *his forms* 315.19.2 (i.e. of the Messenger); 316.12.5, 21.6 (ditto); ܡܡܬܬܐܝܬܐ [pl. # prep. ܐ + 3 s.m. pron. suff.] *in his forms* 14.6 (the Messenger who was beautiful ≈); ܡܡܬܬܐܝܬܐ [pl. # prep. ܐ + 3 s.m. pron. suff.] *of the forms* 317.5.2 (i.e. of the Messenger)

ܡܡܬܬܐܝܬܐ *purify*; ܡܡܬܬܐܝܬܐ [pael 3 s.m. perfect] *he purified* 315.20.8 (the Living Spirit ≈

the Light which had been swallowed by the Archons)

ܡܡܬܬܐܝܬܐ *prayer*; ܡܡܬܬܐܝܬܐ [# prep. ܐ] *in prayer* 314.14.2 (the Primal Man besought the Father of Greatness ≈); 315.27.4 (the Mother of Life, the Primal Man and the Living Spirit stood ≈)

ܡܡܬܬܐܝܬܐ *Ornament of Brilliance* (First of the Five Sons of the Living Spirit) 314.17.7-8 (evoked by the Living Spirit from his intelligence); 315.13.3-4 (the ≈ seized the Five Luminous Gods by their waists). Cf. *Trans.* p. 15 n. 8.

ܡܡܬܬܐܝܬܐ *battle* 313.27.1 (the Father of Greatness will go by his own accord and do ≈ against the forces of Darkness); 316.27.6 (Adamas did ≈ against the hateful animal)

ܡܡܬܬܐܝܬܐ *receive*; ܡܡܬܬܐܝܬܐ [pael 3 pl.m. perfect + 3 s.f. pron. suff.; negative particle # conj. ܐ] *and they* (the Archons) *received it* (the sin which fell from them) *not* 316.23.7

ܡܡܬܬܐܝܬܐ see entry ܡܡܬܬܐܝܬܐ  
ܡܡܬܬܐܝܬܐ prep. *before* 313.12.7; ܡܡܬܬܐܝܬܐ [+ 3 s.m. pron. suff.] *before him* 314.4.3 (the angel NHŠBT spread the Light ≈ (i.e. the Primal Man))

ܡܡܬܬܐܝܬܐ *first, primal* see entry ܡܡܬܬܐܝܬܐ;  
ܡܡܬܬܐܝܬܐ *the first* 316.3.4

ܡܡܬܬܐܝܬܐ *nearby* 314.6.3

ܡܡܬܬܐܝܬܐ *kill*; ܡܡܬܬܐܝܬܐ [peal s.m. act. part.] *to kill* 315.8.3 (the Living Spirit commanded one of his sons ≈ the Archons)

ܡܡܬܬܐܝܬܐ *voice*; ܡܡܬܬܐܝܬܐ [+ 3 s.m. pron. suff.] *his voice* 318.1.5; ܡܡܬܬܐܝܬܐ [# conj. ܐ + 3 s.m. pron. suff.] *and the Voice* (of the Living Spirit) 314.23.4; ܡܡܬܬܐܝܬܐ [# prep. ܐ + 3 s.m. pron. suff.] *with his Voice* 314.23.3 (the Living Spirit cried out ≈)



ܠܠܠ *little* 313.11.1

ܡܢܐ, ܡܢ *stand*; ܡܢܐܢܐܢܐ [peal 3 pl.m. perfect] *they stood in prayer* 315.27.3 (they = the Mother of Life, the Primal Man and the Living Spirit); (aphel) *to raise up*; ܡܢܐܢܐ [aphel 3 s.m. perfect # conj. ܐ] *and he* (the King of Glory) *raised* (over them a covering) 315.24.1; ܡܢܐܢܐ [aphel 3 s.m. perfect # conj. ܐ + 3 s.m. pron. suff.] *He* (the Luminous Jesus) *raised him* (Adam) 317.28.2

ܡܢܐ *evoke*; ܡܢܐ [peal 3 s.m. perfect] *evoked* 313.27.3 (the Father of Greatness ≈ the Mother of Life); 314.1.2 (the Primal Man ≈ his Five Sons), 15.1 (the Father of Greatness ≈ the Second Evocation), 16.2 the Beloved of the Lights ≈ the Great Builder), 16.7 (the Great Builder ≈ the Living Spirit), 17.4 (the Living Spirit ≈ his Five Sons), 23.2 (the Living Spirit ≈ with his own voice); 315.23.5 (the Supporter ≈ the King of Glory); 316.1.5 (the Father of Greatness ≈ the Third Evocation), 2.3 (the Messenger ≈ the Twelve Maidens); ܡܢܐ [peal 3 s.f. perfect] *she evoked* 313.28.3 (the Mother of Life ≈ the Primal Man); 317.14.4 (Eve called her son Adam), 15.3; ܡܢܐܢܐ [peal s.m. act. part.] *he calls it* 313.15.6 (Mani ≈ the Good Principle the Father of Greatness), 18.3 (Mani ≈ the Evil Principle the Prince of Darkness)

ܡܢܐ *Appellant, Call* 315.2.5 (the ≈ said to the Primal Man), 3.6 (the ≈ and the Respondent ascended together), 5.2 ܡܢܐܢܐ [# prep. ܕ] (the Living Spirit put on the ≈)

ܡܢܐ *approach*; ܡܢܐܢܐ [ethpaal 3 s.m. perfect # conj. ܐ] *that he* (the Luminous Jesus) *approached* (Adam) 317.15.7

ܡܢܐ *war*; ܡܢܐܢܐ [# prep. ܕ] *to the war* 313.25.3 (the Father of Greatness will not send any of his Five dwellings ≈); *for war* 314.2.1 (just as a man who clothes himself ≈)

ܡܢܐ *Evocation*

ܡܢܐܢܐܢܐ ܡܢܐ *the Second Evocation* 314.15.2-3

ܡܢܐܢܐܢܐ ܡܢܐ *the Third Evocation* 316.1.6

ܡܢܐ *great* see entries ܡܢܐ ܐ and ܡܢܐܢܐܢܐ

ܡܢܐܢܐܢܐ *greatness* see entry ܡܢܐܢܐܢܐ

ܡܢܐܢܐ *lust*; [# prep. ܕ + 3 s.m. pron. suff.] ܡܢܐܢܐ (the Daughters of Darkness were) *with lust for him* (i.e. the Messenger) 316.15.2; [# prep. ܕ + 3 pl.m. pron. suff.] ܡܢܐܢܐ *in their lust* 316.17.3 (the male and female Archons ≈ began to eject the Light which was in them)

ܡܢܐܢܐ *foot*; ܡܢܐܢܐܢܐ [+ 3 s.m. pron. suff.] *one of his feet* 317.1.7 (Adam's place ≈ on the thighs of the hateful animal)

ܡܢܐܢܐ *rouse*; ܡܢܐܢܐܢܐ [3 s.m. perfect # conj. ܐ + 3 s.m. pron. suff.] *and roused him* 317.21.4 (the Luminous Jesus woke Adam and ≈). Cf. Trans. p. 23, n. 7. ܡܢܐܢܐ *banish*; ܡܢܐܢܐ [peal 3 s.m. perfect # conj. ܐ] *and he* (the Luminous Jesus) *drove away* (from Adam the deceiving spirit) 317.21.5

ܡܢܐܢܐ *fury*; ܡܢܐܢܐܢܐ ܡܢܐܢܐܢܐ [# prep. ܕ] *beasts of fury* 314.27.1 (metaph.)

ܡܢܐ *f. wind, spirit* 313.20.6 (the world of ≈); 315.22.4 (the disk or bowl of ≈, one of the Three Wheels); 317.17.5

ܡܢܐܢܐܢܐ *Long suffering* 316.6.5 (= eighth of the Twelve Maidens)

ܡܢܐܢܐܢܐ ܡܢܐ *the great* (?)



*spirit(s)* 317.17.5 (the Luminous Jesus awoke Adam so that he might be delivered from ≈)  
 ܠܚܝܬ ܡܢ *m. Living Spirit* 314.16.8-17.1 (the ≈ evoked by the Great Builder), 17.2-3 (the ≈ evoked his five sons), 22.7-23.1 (the ≈ called with his voice), 23.5-6 (the voice of the ≈ became like a sword); 315.3.4-5 (the ≈ (?) ascended with the Call and the Respondent), 4.5-6 (the Call and the Respondent ascended to the Mother of Life and the ≈), 4.7-8 (the ≈ put on the Call), 7.5-6 (the ≈ commanded his sons to kill and flay the Archons), 12.4-5 (the Five Sons of the ≈ each completed his tasks), 18.5-6 (the ≈ revealed his form to the male and female Archons), 28.2-3 (the Mother of Life, the Primal Man and the ≈ stood in prayer)  
 ܠܚܝܬܐ ܐܦܪ 314.6.1  
 ܡܢܐ ܕܐ ܕܐ ܕܐ *raise*; ܡܢܐ ܕܐ ܕܐ [aphel 3 s.m. perfect # conj. ܐ] and *He* (Jesus the Luminous) *raised him* (Adam) 318.1.4  
 ܠܚܝܬ *height*; ܠܚܝܬܐ ܠܚܝܬܐ [prep. ܐ] *the Fathers in the height* 317.24.3  
 ܠܚܝܬ *moist*; ܠܚܝܬܐ [prep. ܐ] *in the moist part* 316.25.3 (the part of sin which fell ≈)  
 ܠܚܝܬ *throw, cast*; ܠܚܝܬܐ [peal s.m. act. part. # ܐ] *sunk* 317.20.6 (the Luminous Jesus found Adam ≈ in sleep); ܠܚܝܬ [peal s.f. pass. part.] *thrown* 317.24.7 (metaph.)  
 ܠܚܝܬ *contemplate*; ܠܚܝܬܐ [ethpeal/ethpeal 3 s.m. perfect] *deliberated* 313.21.5 [+ ܠܚܝܬܐ] (the Prince of Darkness ≈ on an incursion against the Realm of Light), 24.1 (the Father of Greatness ≈ on the consequences of the incursion); 314.5.4 (the Prince of Darkness ≈ the coming of the Primal

Man)

ܠܚܝܬܐ *thought* 313.17.3 (one of the Five Dwellings of the Realm of Light); 314.19.4 (the Living Spirit evoked the Adamas of Light from his ≈)  
 ܠܚܝܬܐ *impious* 313.11.6 (polemical)  
 ܠܚܝܬܐ *seven* 314.14.6 (the Primal Man prayed ≈ times); ܠܚܝܬܐ [conj. ܐ # prep. ܐ] *and the seventh* 316.6.1  
 ܠܚܝܬܐ *throw*; ܠܚܝܬܐ [peal 3 s.m. perfect] *threw* 318.2.4 (Adam ≈ himself down), cf. *Text* 318 n. 50, *Trans.* n. 50; ܠܚܝܬܐ [peal 3 pl.m. perfect] *they threw* 315.11.2 (the sons of the Living Spirit and the Mother of Life ≈ the bodies of the slain and flayed Archons to the Land of Darkness)  
 ܠܚܝܬܐ *send*; ܠܚܝܬܐ ܕܐ [paal s.m. act. part. + 1 s. pron. suff.; negative particle] *I* (the Father of Greatness) *will not send* (his Five celestial abodes against the invading power of Darkness) 313.25.1; ܠܚܝܬܐ ܕܐ [ethpeal 3 s.m. perfect # conj. ܐ] *and was sent* 316.26.6 (Adamas ≈ against the hateful animal)  
 ܠܚܝܬܐ *glory* see entry ܠܚܝܬܐ ܕܐ  
 ܠܚܝܬܐ *beauty*; ܠܚܝܬܐ ܕܐ ܠܚܝܬܐ ܕܐ [conj. ܐ # prep. ܐ] *and at the beauty of the forms* (of the Messenger the Daughters of Darkness dropped their foetuses) 317.5.1  
 ܠܚܝܬܐ *tranquillity*; ܠܚܝܬܐ ܕܐ ܠܚܝܬܐ *treasure of tranquillity* 313.25.5 (the Call as bringer of ≈), 314.28.7  
 ܠܚܝܬܐ *find*; ܠܚܝܬܐ [peal 3 s.m. perfect + 3 s.m. pron. suff.] (the Luminous Jesus) *found him* (Adam sunk in sleep) 317.20.2; ܠܚܝܬܐ [peal 3 pl.m. perfect # conj. ܐ] *and they* (the Living Spirit and his sons) *found* (the Primal Man swallowed by Darkness)



314.21.3; ܕܚܝܬܐ [peal 1 s. perfect] *I* (the Prince of Darkness) *have found* (nearby) 314.6.4; ܕܚܝܬܐ [peal 3 s.m. imperfect # conj. ܐ] *and finds* 317.18.3 (metaph.)

ܕܚܝܬܐ *celestial abode*

ܕܚܝܬܐ ܕܚܝܬܐ *the five celestial abodes* 313.23.2 (the incursion of Darkness shook ≈), 24.7 (the Father of Greatness will not send any of ≈ against Darkness); ܕܚܝܬܐ [pl. + 3 s.m. pron. suff.] *his (Five) Glories* 313.16.8 (there dwelt beside the Father of Greatness ≈)

ܕܚܝܬܐ *quiet*; ܕܚܝܬܐ [peal 3 s.m. imperf. # conj. ܐ + 3 s.m. pron. suff.] *and* (the Luminous Jesus) *quiets him* (Adam) 317.19.1

ܕܚܝܬܐ *peace*; ܕܚܝܬܐ [# conj. ܐ] *and peace* 313.25.6 (the five Celestial Abodes were created by the Father for tranquility and ≈); 315.1.1 (the Call who brings tranquility and ≈); ܕܚܝܬܐ [s. absolute] *Peace be unto thee* 314.25.3 (≈, Good among the evil ones)

ܕܚܝܬܐ *name*; ܕܚܝܬܐ [+ 3 s.m. pron. suff.] *his name* 317.14.5 (i.e. of Adam); ܕܚܝܬܐ [# rel. ܐ + 3 s.m. pron. suff.] *whose name is* 314.2.7 (i.e. of the angel NHŠBT); ܕܚܝܬܐ [# conj. ܐ + 3 s.f. pron. suff.] *her name* 317.15.4 (i.e. of Eve)

ܕܚܝܬܐ *heaven* 315.10.2 (the Mother of Life spread out the heaven from the skin of the Archons), ܕܚܝܬܐ ܕܚܝܬܐ *middle heaven* 315.17.7 (the King of Honour sat in middle ≈); 316.12.1 (and when the ships reached); ܕܚܝܬܐ [# prep. ܐ] *of heaven* 313.13.2 (before the existence ≈ and of earth); ܕܚܝܬܐ *the heavens* 315.15.1 (below the waists of the Five Luminous Gods were spread out ≈), 16.5 (and after

they had made ≈ and the earths, the King of Honour sat in middle heaven)

ܕܚܝܬܐ ܕܚܝܬܐ *Eleven Heavens* 315.10.7 (the Mother of Life made ≈) [cf.

ܕܚܝܬܐ ܕܚܝܬܐ *Ten Heavens* Ephraim, *Mani* 204.45/46; but the term *Eleven Heavens* is attested, as the Zodiac which is suspended from the lowest heaven is often counted in Manichaean cosmogonic texts as the Eleventh Heaven. Cf. MP. y'zdh 'sm'n M7981 I (= b I) R ii 23, MM i, 183.]

ܕܚܝܬܐ *hear*; ܕܚܝܬܐ [peal 3 s.m. perfect] *he* (the Father of Greatness) *hearkened to them* (i.e. the Mother of Life, the Living Spirit and the Primal Man) 316.1.3

ܕܚܝܬܐ *sun* 315.21.3 (the Living Spirit made from the purified Light the ≈, the moon and the stars)

ܕܚܝܬܐ *tooth*; pl. ܕܚܝܬܐ 317.25.2 (metaph.), 25.5 (metaph.)

ܕܚܝܬܐ *sleep*; ܕܚܝܬܐ ܕܚܝܬܐ [# prep. ܐ] *in great sleep* 317.20.7 (the Luminous Jesus found Adam ≈)

ܕܚܝܬܐ ܕܚܝܬܐ *sleep of death* 317.16.8 (the Luminous Jesus woke Adam from the ≈)

ܕܚܝܬܐ *well, beautiful*; adv. ܕܚܝܬܐ ܕܚܝܬܐ *they are doing well* 315.2.6 (i.e. the Fathers who are on high); ܕܚܝܬܐ [s.m. absolute # rel. ܐ] (the sight of the Messenger) *who was beautiful* 316.14.4

ܕܚܝܬܐ *remove*; ܕܚܝܬܐ [ethpeal 3 s.m. perfect] *it* (the intelligence) *was taken* (from the Five Luminous Gods) 314.10.7

ܕܚܝܬܐ *beat*; ܕܚܝܬܐ [peal 3 s.m. perfect # conj. ܐ] *and* (Adam) *smote* (himself) 318.2.5

ܕܚܝܬܐ *dwelt*; ܕܚܝܬܐ [peal s.m. act. part.] *he dwelt* 313.15.2 (the Good



Principle ≈ in the Realm of Light),  
 ܠܥܬܐ ܠܬܝܢ [peal s.m. act. part. # rel.  
 ܐ] 19.1 (the Evil Principle ≈ in the  
 Realm of Darkness); ܠܬܝܢ *that dwells*  
 314.26.5 (the Good ≈ among Dark-  
 ness); ܠܥܬܐ [peal act. part. pl.m. #  
 rel. ܐ] *who dwell* 313.16.3 (beside the  
 Father of Greatness were the Five  
 Celestial Abodes ≈ there); (paēl) *to*  
*begin*; ܠܬܝܢ [paēl 3 pl.m. perfect #  
 conj. ܐ] *and they* (the Daughters of  
 Darkness) *began* (to eject the Light  
 which they had swallowed) 316.17.1  
 ܠܬܝܢ *indulge*; ܠܬܝܢ [ethpeal/ethpaēl 3  
 pl.m. perfect] *they* (all the Archons  
 male and female) *became filled* (with  
 lust for the Messenger) 316.15.1  
 ܠܬܝܢ *truth* 316.5.6 (= the sixth of the  
 Twelve Maidens)  
 ܠܬܝܢ *six*; ܠܬܝܢ (numeral # conj. ܐ # prep.  
 ܐ) *and the sixth* 316.5.5

ܠܬܝܢ see entry ܠܬܝܢ  
 ܠܬܝܢ *merchandise*; ܠܬܝܢ 314.  
 28.6 (the Call hailed as bringer of ≈  
 tranquility and peace). Cf. *Text* 314 n.  
 3; *Trans.* p. 17 n. 3.  
 ܠܬܝܢ *below* 315.14.3, 23.2  
 ܠܬܝܢ *vomit*; ܠܬܝܢ [+ 3 s.m. pron.  
 suff.] *his own vomit* 316.24.5  
 (metaph.)  
 ܠܬܝܢ *smoke* 313.20.2 (world of ≈)  
 ܠܬܝܢ *three*; [# conj. ܐ] ܠܬܝܢ *and the*  
*Three* (Bowls or Disks) 316.10.7;  
 ܠܬܝܢ ܠܬܝܢ [# prep. ܕ] *three of his*  
 (i.e. the Living Spirit's) *sons* 315.7.7;  
 ܠܬܝܢ *the Three* (Servitors) 316.9.3;  
 ܠܬܝܢ [# prep. ܐ] *the Third* (Evocation)  
 316.1.7, ܠܬܝܢ [# prep. ܐ # conj. ܐ]  
*and the third* (maiden) 316.4.4  
 ܠܬܝܢ *simple*; ܠܬܝܢ ܡܢܐ *the inno-*  
*cent Adam* 317.16.5  
 ܠܬܝܢ *eight*; 315.11.6 (≈ Earths);  
 ܠܬܝܢ [# conj. ܐ # prep. ܐ] *and the*

*eighth* (maiden) 316.6.3  
 ܠܬܝܢ *formidable*; ܠܬܝܢ ܠܬܝܢ *mighty*  
*demon* 317.18.8 (metaph.); (adverb)  
 ܠܬܝܢ *mightily* 318. 1.6 (Adam  
 raised his voice ≈)  
 ܠܬܝܢ *two*; ܠܬܝܢ *Two* (Principles) 313.  
 13.6; ܠܬܝܢ [# prep. ܐ] *the Second*  
*(Evocation)* 314.15.3; ܠܬܝܢ [#  
 prep. ܐ. # conj. ܐ] *and the second* (of  
 the Twelve Maidens) 316.4.2  
 ܠܬܝܢ *integrity* 316.7.1 (= the ninth  
 of the Twelve Maidens)  
 ܠܬܝܢ *intention* 313.17.5 (fifth of the  
 Five Celestial Abodes of the Father of  
 Greatness); ܠܬܝܢ [+ 3 s.m. pron.  
 suff.] *his Deliberation* 314.20.5 (the  
 Living Spirit evoked the Supporter  
 from ≈)  
 ܠܬܝܢ *twelve*; ܠܬܝܢ [# prep. ܕ]  
*Twelve* (Maidens) 316.2.4; ܠܬܝܢ  
 [# prep. ܐ] *the Twelfth* (Maiden)  
 316.8.1  
 ܠܬܝܢ *nine*; ܠܬܝܢ [# prep. ܐ] *the Ninth*  
 (Maiden) 316.6.6





**Glossary of technical terms and uncommon expressions  
in Arabic (and in Muslim New Persian) texts  
relating to Manichaeism**

As has briefly been explained in the general introduction to this volume the glossary that follows is not a complete index to any particular text or group of texts but a selection of key terms in Arabic documents relating to Manichaeism. These include, first of all, the specifically Manichaean technical and religious terms, and second, the non-technical but rare words and usages occurring in the texts, basically those that the reader is not likely to find in the usual bilingual dictionaries. The resulting glossary will consequently not only aid the understanding of the relevant texts, but will also be a contribution to the lexicography of mediaeval (or "post-classical") Arabic, a field that has not actually advanced very far until now. It is hoped that in this respect it will take a worthy place alongside such classic works as Dozy's *Supplément aux dictionnaires arabes* or de Goeje's *glossaria* to the *Bibliotheca geographorum arabicorum* and the *History of aṭ-Ṭabarī*.

The most important single source for this glossary is of course the *Fihrist* of an-Nadīm, followed by the explicit quotations from Manichaean writings in several books by al-Bayrūnī. The works of two very early authors, al-Qāsim b. Ibrāhīm and al-Ya'qūbī, are also of considerable importance, especially since the former is clearly independent, the latter in any event partially independent of the al-Warrāq tradition. The reader should therefore not be astonished to discover a considerably more copious use of these four authors, but especially of the *Fihrist*.

Almost all of the other Muslim discussions of Manichaeism derive (as has also been mentioned in the general introduction) from a lost work by the early mu'tazilite author Abū 'Isā al-Warrāq, either at first hand, or via a reworking of al-Warrāq's material by al-Ḥasan ibn Mūsā an-Nawbaxṭī, which is likewise lost for us. The authors belonging to the Warrāq/Nawbaxṭī tradition are quoted from the published editions (or in the case of the unpublished book by al-Ḥākim al-Juṣamī, from a manuscript), but, in each case, also with a reference to the relevant paragraphs in my forthcoming edition of the Warrāq/Nawbaxṭī fragments. For further details the reader is referred to my report in de Blois 2005.

I add just a few technical remarks:

The glossary is structured according to the well-established conventions of Arabic lexicography. Arabic words are arranged according to their root, but loan words and proper names are listed in purely alphabetic sequence. The basic stem of a verb is given in the third person singular masculine perfect followed, in brackets, by the stem



vowel of the present, e.g.: *fa'ala* (*a*). The so-called derived stems are cited, as is usual in Western Arabist studies, by means of bold-face Roman numerals, i.e.: **II** = *fa''ala*, **III** = *fā'ala*, **IV** = *'af'ala*, **V** = *tafa''ala*, **VI** = *tafā'ala*, **VII** = *infa'ala*, **VIII** = *ifia'ala*, **IX** = *if'alla*, **X** = *istaf'ala*.

To facilitate the use of the glossary by non-Arabists all the cited forms are given also in transcription and the quotations are normally given only in transcription. The transcription is strictly phonological and is not intended to be a transliteration of the Arabic script; the underlying system will (I trust) be readily comprehensible to those interested in such matters.<sup>1</sup> The entries in the glossary and the quotations are cited with full *'i'rāb*, but pausal forms are generally used in the discussion of technical terms in an English context and for the last word of book titles. On the other hand, the names of authors (in the glossary itself and in the following list of sources) are cited in a simplified transliteration (if one prefers: in a semi-Anglicised form), e.g. without initial *hamzah* and without *'i'rāb*.

#### The sources:

‘Abd al-Jabbār, *muḡnī* = Abū l-Ḥasan ‘Abd al-Jabbār b. Aḥmad al-Asadābādī (died 415/1025), *al-Muḡnī fi ‘abwābi t-tawḥīdi wa l-‘adl* (completed in 380/990), volume 5, ed. al-Xuḍayrī, Cairo 1965

‘Abd al-Jabbār, *taḍbūt* = id., *Taḍbūtu dalā‘ili n-nubuwwah* (completed in 385/995), ed. ‘Abd al-Karīm ‘Uṯmān, Beirut [1966]

Abū l-Ma‘ālī = Abū l-Ma‘ālī Muḥammad b. ‘Ubayd allāh, *Bayānu l-‘adyān* (in Persian), written 230 years after the birth of the twelfth imam, i.e. in 255+230=485/1092. Ed. in Ch. Schefer, *Chrestomathie persane*, I, Paris 1883, pp. 131-171 (quoted here); ed. ‘Abbās i Iqbāl, Tehran 1312š/1933 (=Mānī 177)

-Aš‘arī = Abū l-Ḥasan ‘Alī b. Ismā‘īl al-Aš‘arī (died 324/936), *Kitābu maqālāti l-‘islāmiyyīna wa xtilāfi l-muṣallīn*, ed. H. Ritter, Istanbul 1929-30 (=Manī 18)

‘Awfī = Sadīd ad-dīn Muḥammad b. Muḥammad al-‘Awfī (died after 630/1233), *Jawāmi‘u l-ḥikāyāt* (in Persian). Only partially published. Extracts from three sections can be found in Mānī 184, from whence it is cited here.

<sup>1</sup>One point of detail might be mentioned: *hamzatu l-qaṭ‘i* is represented by ‘; *hamāzatu l-waṣli* is not represented in the transcription, even when initial.



b. Abī l-Ḥadīd = ‘Abd al-Ḥamīd b. Hibat allāh b. Abī l-Ḥadīd al-Madā’inī (died 656/1258), *Šarḥu nahji l-balāyah*, ed. (Cairo?) 1329/1911 (=Mānī 57); ed. Muḥammad al-Faḍl Ibrāhīm, 20 vols., Cairo 1959-1964. I quote from the latter edition.

b. al-Jawzī = Abū l-Faraj ‘Abd ar-Raḥmān b. ‘Alī b. al-Jawzī (died 597/1201), *Talbīs al-ʿiblis*, ed. Muḥammad Munīr ‘Abduh Aḡā ad-Dimašqī, Cairo (n.d.) (I quote from this edition); 2nd ed., Cairo 1357/1938; reprinted from an apparently identical edition of 1368/1949, Beyrouth n.d. (=Mānī 49)

b. al-Murtaḍā = al-Mahdī li dīn allāh Aḥmad b. Yaḥyā b. al-Murtaḍā (died 840/1437), *al-Munyat al-wa l-ʿamal fī šarḥi l-milāl wa n-niḥāl*, the first part of his *Ḥāyatu l-ʿafkār*..., itself a commentary on his own *al-Baḥru z-zaxxār*... The *Munyah* was published in Beirut 1979. The section on Manichaeism already published in Kessler, *Mani*, Berlin 1889 (=Mānī 74). b. al-Murtaḍā quotes explicitly from -Ḥākim and is only cited in this glossary if the text published by Kessler offers significant variants from the available Ms. of -Ḥākim.

b. Nubātah = Jamāl ad-dīn Muḥammad b. Muḥammad, called Ibn Nubātah al-Miṣrī (died 768/1366), *Sarḥu l-ʿuyūn* (=Mānī 68). Evidently dependent on b. al-Jawzī, but occasionally with better readings than the printed edition of the latter; it is only then that he is quoted here.

b. Qayyim = Šams ad-dīn Abū ‘Abd allāh Muḥammad b. Abī Bakr ad-Dimašqī, called Ibn Qayyim al-Jawziyyah (died 751/1350), *ʿIḡāḍatu l-lahfāni min maṣāʿidi š-šayṭān* (=Mānī 67). Evidently dependent on b. al-Jawzī, but occasionally with better readings than the printed edition of the latter; it is again only then that he is quoted in this glossary.

-Bayrūnī, *ʿāḍār* = Abū Rayḥān Muḥammad b. Aḥmad al-Bayrūnī (died 440/1048), *al-ʿĀḍāru l-bāqiyatu ʿani l-qurūni l-xāliyah* (written ca. 390/1000), ed. E. Sachau, Leipzig 1878 (=Mānī 34)

-Bayrūnī, *fihrist* = id., *Risālatun fī fihristi kutubi Muḥammadi bni Zakariyyāʿa r-Rāzī*, ed. P. Kraus, Paris 1936 (=Mānī 36)

-Bayrūnī, *hind* = id., *Taḥqīqu mā li l-hindi min maqūlatin maqbūlatin fī l-ʿaqli ʿaw marḍūlah*, ed. E. Sachau, London 1887 (=Mānī 37)

-Bayrūnī, *zilāl* = id., *ʿIfṛādu l-maqāli fī ʿamri z-zilāl*, published with three other treatises

(each with separate pagination) as: *Rasā'ilu l-Bayrūnī*, Hyderabad/Deccan 1948 (=Mānī 35)

-Hākīm = Abū Sa'd al-Muḥsin b. Muḥammad, called al-Hākīm al-Juṣamī (died 484/1101), *Šarḥu 'uyūni l-masā'il* (unpublished). Quoted from the Ms. Leiden Or. 2584a,b.

-Malāḥimī = Maḥmūd b. Muḥammad al-Malāḥimī (died 536/1141), *al-Mu'tamadu fī 'uṣūli d-dīn*, ed. McDermott and Madelung, London 1991

Mānī = *Mānī wa dīn i ū* (a very rich collection of extracts from Arabic and New-Persian books, edited by A. Afšār i Šīrāzī, with an introduction by Ḥ. Taqīzāda), Tehran 1335š./1956. (The references in this list are to the running numbers assigned to the extracts. In the body of the glossary references are to page and line of the book.)

-Marwazī = Šaraf az-Zamām Ṭāhir al-Marwazī, *Ṭabā'i'u l-ḥayawān* (after 514/1120-1), the chapter on the 'pseudo-prophets' ed. by R. Kruk, *Persica* 17, 2001, pp. 51-68. Dependent on -Bayrūnī, 'āṭār and quoted here only when -Marwazī offers significant variants.

-Mas'ūdī = Abū l-Ḥasan 'Alī b. al-Ḥusayn al-Mas'ūdī, *Murūju ḍ-ḍaḥabi wa ma'dīni l-jawhar*, ed. Barbier de Meynard and Pavet de Courteille, Paris 1861-1877 (=Mānī 21); ed. Ch. Pellat. Beirut, 1965-79. Quoted from the editio princeps.

-Māturīdī = Abū Maṣṣūr Muḥammad b. Muḥammad al-Māturīdī as-Samarqandī (died 333/944), *Kitābu t-tawḥīd*, ed. Faṭḥ allāh Xulayf (Kholeif), Beyrouth 1970; section on Manichaeans previously published by G. Vajda, *Arabica* XIII (1966)

-Muṭahhar = al-Muṭahhar b. Ṭāhir al-Maqdisī, *al-Bad'u wa t-tārīx* (second half of 4th/10th century), ed. Huart, Paris 1899-1919 (=Mānī 25)

-Nasafī = Abū l-Mu'īn Maymūn b. Muḥammad an-Nasafī (died 508/1114), *Tabṣīratu l-'adillati fī 'uṣūli d-dīn*, ed. Claude Salamé, 2 vols., Damascus 1990-3

-Nadīm = Muḥammad b. Ishāq b. Abī Ya'qūb an-Nadīm, *al-Fihrist* (completed in 377/987) (=Mānī 27), the Manichaean chapter first published, with translation and commentary, in G. Flügel, *Mani, seine Lehre und seine Schriften*, Leipzig 1862 (=Flügel<sup>1</sup>); republished in his posthumous edition of the *Fihrist*, pp. 327-338 (=Flügel<sup>2</sup>);



ed. R. Tajaddud, 2nd edition, Tehran [ca. 1971] pp. 391-402. References are to page and line of Flügel<sup>2</sup>.

-Nawbaxti = al-Ḥasan b. Mūsā n-Nawbaxti (died before 310/922), *Two Arabic accounts of Manichaean cosmology, by Abū ʿĪsā al-Warrāq and al-Ḥasan ibn Mūsā an-Nawbaxti. Synoptic edition of the extant fragments, translation and annotation*, by François de Blois (forthcoming)

-Qāsim = al-Qāsim b. Ibrāhīm (died 246/860), *Kitābu r-raddi ʿalā z-zindīqi l-laʿīni bni l-Muqaffaʿ*, ed. M. Guidi, Rome 1927 (=Mānī 3)

-Šulī = Abū Bakr Muḥammad b. Yaḥyā aš-Šulī (died 335/947), *Kitābu l-ʿawrāq: qismu ʿaxbāri š-šuʿarāʾ*, ed. J. Heyworth Dunne, London (printed Cairo) 1934

-Šahrastānī = Abū l-Faṭḥ Muḥammad b. ʿAbd al-Karīm aš-Šahrastānī (died 548/1153), *al-Milalu wa n-niḥal* (completed in 521/1127) ed. Cureton, London 1846 (=Mānī 45); ed. Muḥammad b. Faṭḥ allāh Badrān, Cairo 1328/1910, from 10 Mss., Cureton and several oriental editions. I quote the *Milal* by page and line of the editio princeps, but with corrections from Badrān, and record some of the variants from his four best Mss.

-Warrāq = Abū ʿĪsā l-Warrāq (died 247/861 according to -Masʿūdī, *Murūj* vii, 236, or possibly somewhat later), *Two Arabic accounts of Manichaean cosmology, by Abū ʿĪsā al-Warrāq and al-Ḥasan ibn Mūsā an-Nawbaxti. Synoptic edition of the extant fragments, translation and annotation*, by François de Blois (forthcoming)

-Xayyāṭ = Abū l-Ḥusayn ʿAbd ar-Raḥīm b. Muḥammad al-Xayyāṭ (died not long after 300/913), *Kitābu l-intiṣāri wa r-raddi ʿalā bni r-Rāwandīyyi l-mulḥid*, ed. H.S. Nyberg, 1925 (=Mānī 14)

-Xuwārazmī = Abū ʿAbd al-Malik Muḥammad b. Aḥmad al-Xuwārazmī al-Kātib (died 387/997), *Mafātīḥu l-ʿulūm*, ed. G. van Vloten, Leiden 1895 (=Mānī 28)

-Yaʿqūbī = Aḥmad b. Ishāq, called al-Yaʿqūbī (died 284/897), *at-Taʾrīx*, ed. Houtsma, Leiden 1883; ed. Najaf 1358/1939 (=Mānī 13). Quoted from the editio princeps.

Yāqūt = Yāqūt b. ʿAbd Allāh ar-Rūmī al-Ḥamawī (died 626/1229), *Muʿjamu l-buldān*, ed. Wüstenfeld, Leipzig 1866-73

\* = reading based on an emendation of the *rasm*

+ = reading based on an emendation of the diacritical signs only

<...> = conjectural additions

(...) = words added to clarify the translation

إبليس *'iblisu*, 'the Devil'. *lammā takawwana hāḏā š-šaytānu mina z-zulmati wa yusammā 'ibliša l-qadīma*, 'when this devil formed himself from Darkness, and he is called the Primal Devil', –Nadīm 329.13-14. *'iblisu l-qadīmu*, –Nadīm 329.24, 26, 31, 32. [Arabic *'iblisu* and English 'devil' both derive (indirectly) from Greek διάβολος, but the former is normally a proper noun and as such determined by nature (without the article), while the latter is a common noun and can consequently appear in the definite ('the devil') and indefinite ('a devil') form. By contrast, Arabic *šaytānun* is either borrowed from or (perhaps more probably) influenced by Hebrew *śātān*, the source of English 'Satan', but the Arabic word is a common noun, used with or without article, while the English word is a proper name. Consequently, one can render *'iblisu* as 'the Devil', *aš-šaytānu* as 'Satan' or 'the devil' (lower case), and *šaytānun* as 'a devil'.]

أبو *'abun*, 'father'. *'abū l-ʿazamati*, 'the Father of Greatness', the supreme deity in Manichaeism. –Qāsim 52.24. *fī 'abī ʿazamatihim*, 'concerning their Father of Greatness', –Qāsim 53.8. *li 'abī l-ʿazamati l-ʿazīmi l-munīri*, 'to the Father of Greatness, the great, the luminous', –Nadīm 333.24. *'abū l-ʿazamati maliku ʿašli n-nūri wa ʿalam-*

*ihī*, 'the Father of Greatness is the king of the principle and realm of Light', 'Abd al-Jabbār, *muḡnī* 5.19.10-11 (quoting –Mismaʿī). 'Abd al-Jabbār, *muḡnī* 5.19.18-19 (quoting –Mismaʿī). *'inna 'abā l-ʿazamati* (thus in Ms. خ according to Monnot; the edition has: *'abānā li ʿizamihī wajjaha malā'ikatahū*, 'that the Father of Greatness directed his angels', 'Abd al-Jabbār, *muḡnī* 5.14.8 (= –Nawbaxti §39). [The name 'Father of Greatness' was apparently never used by –Warrāq; –Nawbaxti §39 derives from a different source.] Perhaps also in *al-ʿazamatu* (read: <'abū> *l-ʿazamati*?) *hāḏihi l-ʿaḏā'u l-ʿašaratu kulluhā llati hiya li l-jawwi wa l-ʿarḏi*, '<the father of> greatness is all these ten limbs that belong to the air and the earth', –Nadīm 332.11-12.

أبو برزام (var.: برزام، رزام) is the name of Manes' paternal grandfather according to –Nadīm 327.30.

إثم *'iḏmun*, 'sin'. Personified as a demon in –Nadīm 331.4. *'amalatu l-ʿiḏmi*, 'the doers of sin, the sinners', –Nadīm 336.3-4 (= Šb. 315, which seems to have: [*duškirda*]gān).

أثم *'aḏimun*, pl. *-ūna* or أثمّة *'aḏamatur*; and أثم *'aḏīmun*, 'sinful, sinner'. *'ulā'ika l-ʿaḏīmūna* (var. *l-ʿaḏīmūna*), 'those sinners', –Nadīm 336.5 (= Šb. 321: *hān ī duškirdagān*, 'those who were sinners'). *al-ʿaḏamatu*, 'the sinners', –Nadīm 336.6.

اجادی (thus, with or without point under the *jīm*, in three of the Mss.) or اجاری (in Ms. C only), the name given to the Manichaeans in Khurasan according to –Nadīm 337.27. Presumably the same name occurs also in –Nadīm 18.3 where the author says of the Sogdians (*aṣ-*



*šuydu*): *yusammūna* θ-*ṭanawīyyata* *bi luyatihim* احرار كف , 'in their language they call the dualists NN'. [Marquart 1898, 164 compared Skt. *ācārya*-, 'teacher', but this hardly correct. Of the attested self-designations of the Sogdian Manichaeans the only one remotely resembling these forms is *artāw*, pl. *artāwt*, 'righteous, elect', but in this case one would have to reckon with a very bad corruption of the Arabic spellings.]

اجادی see: احرار كف

آدم *'ādamu*, 'Adam'. *al-ʾinsānu l-ʾawwalu llaḏī huwa ʾādamu*, 'the first man, who is Adam', –Nadīm 331.5. –Nadīm 331.10, 24 (twice), 26, 28 (twice); 332.2, 3 (twice). *bābu šahādati* (q.v.) *'ādama ʾalā ʾīsā*, 'chapter of the testimony of Adam about Jesus', –Nadīm 336.12-13. *'anna ʾawwala man baʾaṯa llāhu bi l-ʾilmi wa l-ḥikmāti ʾādamu*, '(Manes taught) that the first one whom god sent with knowledge and wisdom was Adam', –Šahrastānī 192.9 = 'Abd al-Jabbār, *muḡnī* 5.15.13 (*'awwalu man baʾaṯa llāhu bi l-ʾilmi ʾādamu*, with variants) = –Hākim 6a.15 (*'anna ʾādama ʾawwalu l-ʾanbiyāʾi*) (= –Nawbaxti §47, quoting, as al-Hākim tells us, the Manichaean Yazdānbuxt; cf. Šb. 17-19: *hān kē naxwist ōy nar dām noxwīr [ī] fratomēn xrad ud dāniš[n dād]*, 'he who first [gave] wisdom and knowledge to that male creature, the original first man').

إذى *ʾaḏan*, or اذى *ʾaḏiyatun*, or اذى *ʾiḏāʾun*, 'harm, damage, injury'. *ḥarrama ḡabḡa l-ḡayawāni wa ʾilāmāhū wa ʾiḏāʾa n-nāri wa l-māʾi wa n-nabāti ʾalā ʾablayi wajhin*, '(Manes) prohibited in the most serious manner the slaughter

of animals and harming them and injuring fire and water and plants', –Bayrūnī, *ʾāṯār* 207.21-22. *tarku ʾaḡiyati l-māʾi wa n-nāri wa š-šajari* (Flügel: السحر) *wa n-nabāti* (Flügel: الرباء; further variants in the Mss.), 'the abandonment of injuring water and fire and trees and plants', –Nadīm 332.29. See also the parallel passages cited s.v. *ḡū r-rūḡi* (lemma: روح). *man kāna yarā ḡabḡa l-ḡayawāni wa ʾaḡiyatahū wa ʾakla l-luḡmāni*, (Manes claimed that Jesus condemned) 'those (prophets) who used to teach the slaughter of animals and harming them and eating of meats', 'Abd al-Jabbār, *taḡbīt* 1.114.18-19.

ارض *ʾarḡun*, pl. ارضون *ʾaraḡūna*, 'earth' (fem.). *maʾahū šayʾāni ṯnāni ʾazaliyyāni ʾaḡaduhumā l-jawwu wa l-ʾāxaru l-ʾarḡu*, 'with him (sc. God) there are two (further) eternal things, one of which is the air and the other the earth', –Nadīm 329.6. *šifatu ʾarḡi n-nūri wa jawwi n-nūri wa humā l-iṯnāni llaḡāni kānā maʾa ʾilāhi n-nūri ʾazaliyyayni*, 'the quality of the earth of light and the air of light and they are the two beings which are with the god of light eternally', –Nadīm 332.8-9. *šifatu ʾarḡi ṯ-zulmati wa ʾjawwihā* (edd.: *ḡarrihā*), 'the quality of the earth of darkness and its \*air (edd.: its heat)', –Nadīm 332.20.

*al-ʾarḡu n-nayyiratu*, 'the luminous earth, the Light-earth': –Nadīm 329.16-17; 332.12. *ʾašra samāwātin wa ṯamāniya ʾaraḡina*, '(he built) ten heavens and eight earths', –Nadīm 330.15 = –Malāḡimī 564.7 (Ms.: ....*ṯamānin*...) = 'Abd al-Jabbār, *muḡnī* 5.13.7-8 (= –Warrāq §25). *wašala l-jawwu bi ʾasfali l-ʾaraḡina ʾalā s-samāwāti*, 'the air connected the lowest



of the earths with the heavens', –Nadīm 330.20 = 'Abd al-Jabbār, *muḡnī* 5.13.13–14 (... 'ilā 'a'lā s-samāwātī, '... to the highest of the heavens') = –Malāḥimī 564.1 (= –Warrāq §27).

*al-'arḍu l-muḡlimatu*, 'the dark earth', –Nadīm 329.11

For the 'limbs' of the light earth and the dark earth see *عضر*.

*arkūnun*, pl. *arākinatun*, 'archon', in the special Manichaean sense of 'arch-demon'. *mā ḡakarū mina l-'arākinati*, 'what they say of the archons', –Qāsim 53.1. *mā ta'baḡū fīhi min 'arākinihim*, 'what they babble about their archons', –Qāsim 53.10. 'inna 'aḡada 'ulā'ika l-'arākinati (var.: *الاركنة*), 'one of those archons', –Nadīm 331.4 ['those' indicates that the archons had already been mentioned in the section of the Manichaean source not quoted by –Nadīm]. *'arkūnāni ḡakarun wa 'unḡā*, 'two archons, a male and a female' (the parents of Adam), –Nadīm 331.5. *'arsalū 'isā wa ma'ahū 'ilāhun fa 'amadū 'ilā l-'arkūnayni (l-'arkūnāni?) fa ḡabasūhum*, 'they sent Jesus, and with him was a(nother?) god and they betook themselves to the (two?) archons and imprisoned them (plural!)', –Nadīm 331.9 [Ms V only has: ... 'ilā l-'arkūnayni ḡ-ḡahwati wa l-ḡirḡi fa ḡabasūhumā, '... to the two archons, Lust and Greed, and imprisoned them (dual)'; this seems to be a copyist's correction of a manifestly corrupt text.]. –Nadīm 331.12, 23 (pl.; misprint in Tajaddud), 27 (pl.), 31 (pl.). *lam yazal tuwallidu ḡ-ḡulmatu ḡayāḡīna wa 'arākinatan wa 'aḡārīta*, 'the Darkness continuously engendered devils and archons and demons', –ḡahrastānī 190.9 (expansion of –Nawbaxti §9. The

parallel passage in b. al-Jawzī 43.8 has only *ḡayāḡīna*).

*azaliyyun*, 'eternal', and specifically: 'without beginning' (as opposed to 'abadiyyun; syn.: *qadīmun*, q.v.). *za'ama 'annahū bi ḡifātiḡi ḡāḡiḡi 'azaliyyun wa ma'ahū ḡay'āni ḡnāni 'azaliyyāni 'aḡaduhumā l-jawwu wa l-'āxaru l-'arḡu*, '(Manes) claimed that he (sc. God) is in eternal possession of these qualities of his and that with him there are two (further) eternal things, one of which is the air and the other the earth', –Nadīm 329.5–6. –Nadīm 329.11, 12. *ḡifatu 'arḡi n-nūri wa jawwi n-nūri wa humā l-iḡnāni llaḡāni kānā ma'a 'ilāhi n-nūri 'azaliyyayni*, 'the quality of the earth of light and the air of light and they are the two beings which are with the god of light eternally', –Nadīm 332.8–9. –Nadīm 332.17.

*asadun*, 'lion'. *ra'suhū ka ra'si 'asadin*, 'his (sc. the devil's) head is like the head of a lion', –Nadīm 329.12.

*usqufun*, 'episkopos, bishop'. The garbled passage in –Nadīm 327.31–328:1:

وفيل (V: ويقال) إن ماني كان أسقف (C: اسقف) فهي (كذا: L, V; C, H: متى؛ ص: قني) والعربان (C: والغربان؛ H, L: والعربان؛ V: ت: والفرياب) من أهل حوحي (L: جرجي؛ V: حرجي؛ ص: جوحى) وما يلي بادرايا وباكسايا (L, V: –).

presumably means something like: 'And it has been said that Manes was the bishop of (Dayr) \*Qunnā (Syriac: Dayrā ḡ-Qunnē) and of the +Arabs (nomads?)'<sup>1</sup>

<sup>1</sup>The variants in the manuscripts are all meaningless. Henning's emendation (Henning 1942, 947) \*an-Nahrawān makes more sense (historically and geographically) than



among the people of +Jūxā (Gawkey) and the environs of Bā Darāyā (Bēṭ Drāyā) and Bā Kussāyā (Bēṭ Kussāyā).’ [This difficult passage was discussed by Henning 1936, 84-86, and (retracting many of the statements in the previous article) Henning 1942, 945-7. Henning suggested that the basically preposterous statement that Manes was at one point a Christian bishop results from a confusion between the names Mānī and Mārī, the latter being the (presumably legendary) founder of the Christian church in Babylonia and specifically of the monastery at Dayr Qunnā.] Compare also, evidently from the same tradition: *šāra miṭrānan ‘alā n-naṣārā bi l-‘irāqi fī mamlakati l-fursi ba‘da ‘an kāna qassan*, ‘(Manes) become an archbishop over the Christians in Iraq within the kingdom of the Persians after having been a priest’, ‘Abd al-Jabbār, *taḏbīt* 1.169.11-12.

الاشفانية : أشغان *al-‘ašyāniyyatu*, ‘the Arsacids’, –Nadīm 327.31 (unpointed in the Mss.). [Otherwise in Arabic: الأشكانية, e.g. –Bayrūnī, *‘āḏār* 208.12.]

أصل *aṣlun*, pl. أصول *‘uṣūlun*, ‘root, origin, principle’. *risālatu l-‘aṣlayni*, ‘epistle of the two principles’, –Nadīm 336. 20. *‘illā min ‘aṣlin qadīmīn*, (they denied that anything can come into being) ‘other than from an eternal principle’, ‘Abd al-Jabbār, *muḡnī* 5.10.5 = –Ḥākim 4b.13 (without *qadīmīn*) = –Šāhrastānī 188.17 (= –Nawbaxti §2). *nazala*

Fleischer’s (and Flügel’s) reading +*al-‘urbān*, ‘the Arabs’, though it is a fairly radical emendation and does not fit in with the following *min*. I wonder whether ‘Arabs’ is merely used anachronistically for ‘nomads’.

*l-‘insānu l-qadīmu ‘ilā ḡawri l-‘amqi fa qaṭa‘a minhu ‘uṣūla tilka l-junūdi l-xamsati ḡ-ḡulmiyyati*, ‘the Primal Man descended into the lowest depth and cut off from it the roots of those five dark armies’, –Malāḥimī 563.22-564.1 = –Nadīm 330.11 (with minor variants) = ‘Abd al-Jabbār, *muḡnī* 5.13.1 (with minor variants) (= –Warrāq §23).

الغالوس (var.: المغالوس) ‘?’. *ḡahara mānī fī s-sanati ṭ-ṭāniyyati min mulki ‘l(m)ḡ’lws r-rūmī*, ‘Manes came forward in the second year of the reign of NN. the Roman’, –Nadīm 328.21 [Gallus I (if he is in fact intended) ruled from 251 to 253, which is much too late. The correct name would have been Gordianus (ruled 238 to 244), whose ‘second year’ corresponds to 239-40, the year when Manes probably began his public teaching.]

إله or إلاه : (اله) *‘ilāhun*, pl. آلهة *‘ālihatun*, ‘god’. Designates: (1) the Father of Greatness. *al-‘ilāhu maliku* (q.v.) *jināni n-nūr*, ‘the god, the king of the paradise of light’, –Nadīm 329.4. *‘ilāhu n-nūri*, ‘the god of Light’, –Nadīm 332.9. *ḡālīka l-‘ilāhu n-nayyiru fī hāḡiḡi l-‘arḡi ‘ilāhun* (Tajaddud omits) *‘azaliyyun*, ‘that luminous god in this earth is an eternal god’, –Nadīm 332.17. *li l-‘ilāhi fī hāḡiḡi l-‘arḡi ‘aḡamātun iḡnā ‘aṣara*, ‘the god in this earth possesses twelve greatnesses’, –Nadīm 332.17-18. *li ‘ilāhi l-‘aḡīmi abī l-‘anwāri*, ‘to the great god, the father of the lights’, –Nadīm 333.18-19. *mina l-‘ilāhi l-‘aḡīmi*, ‘from the great god’, –Nadīm 333.22. *‘anā mānī rasūlu ‘ilāhi l-ḡaḡqi*, ‘I Manes, the messenger of the god of truth’, –Bayrūnī, *‘āḏār* 207.18 (quoting the *Šābuhragān*; also in –Marwazī/Kruk



65.11, evidently quoting –Bayrūnī, reading *fa 'anā mānī rasūlu l-ḥaqqī*. [For 'god of truth', cf. MP *pidar bay wābarīgān*, 'the father, the true god', in the opening sentence of Manes' *Living Gospel* (M17). The Arabic formulation is closer to the Iranian than to the Greek version ('god, the father of truth') cited in *CMC* p. 66.]

(2) the five gods (i.e., the Light-elements): see خمس (c, 4).

(3) the Call god. –Nadīm 329.32 (cf. دعو).

(4) apparently the Great Nous in –Nadīm 335.10, 13 (cf. حكيم), and (in the plural) the three unnamed gods who accompany him in –Nadīm 335.11, 13, 19, 24.

(5) in the plural: the gods (as a whole). –Nadīm 331.10. *'asjudu li l-'ālīhati* (bad variant: *li l-'ilāhī*) *kullihim wa li l-malā'ikati l-muḏī'ina kullihim*, 'I bow down to all the gods and to all the radiant angels', –Nadīm 333.21. *li l-'ālīhati* (with bad variants) *n-nayyirīna*, 'to the luminous gods', –Nadīm 333.23. *majma'u* (q.v.) *l-'ālīhati*, 'assembly of the gods' –Nadīm 336. 3 (= Šb. 313: *handēmān ī yazadān*).

(6) unspecified: *ittaba'ahū maliku jināni n-nūri bi 'ālīhatin 'uxara*, 'the King of the Paradise of Light sent other gods after him (sc. the Primal Man)', –Nadīm 329.27 [but *باله* *bi 'ilāhin 'āxara*, '... another god after him', for the text continues: *wa yuqālu li hādā llaḏī ttaba'a bihi l-'insāna ḥabību l-'an-wāri*, 'and this one whom he sent after the (Primal) man is called Beloved of the Lights', –Nadīm 329.28]. *wa ma'ahū 'ilāhun*, 'and a god was with him', –Nadīm 331.9 [a corrupt passage: see

[أركون].

*allāhu*, '(the one) God'.

Defined as the first of the four great ones (see: عظيم) in –Nadīm 333.6, and identified with the king of the paradise of Light in –Nadīm 328.10-11. –Nadīm 333.6-7.

*'ilāhatun*, 'goddess'. –Nadīm 335.12.

*'ilāhūtun*, 'godhood, divinity'. *li 'abdāni l-'ilāhūti*, 'because of the bodies of godhood' (borne by the divine beings), –Bayrūnī, *hind* 19.6 (quoting Manes' *Treasure of the living*).

*'ummu*, 'mother'. أم الحياة (الحياة) *'ummu l-ḥayāti*, 'the Mother of Life', the Arabic designation for the mother of the Primal Man. *'ummu l-ḥayāti l-mutanassimatu*, 'the fragrant (or: gently blowing) Mother of Life', –Qāsim 52.24. *'ummi ḥayātihim*, '(concerning) their Mother of Life', –Qāsim 53.9. –Nadīm 331.7. *wa 'ilā \*l-bahijati* (q.v.) *'ummi* (Tajaddud: امر) *l-ḥayāti*, 'and to the \*Splendid One, the Mother of Life', –Nadīm 335.15. [The corresponding Aramaic designation *emmā ḏ-ḥayyē* can mean either 'mother of life' or 'mother of the living (pl.)'. The Arabic rendering reflects the former interpretation, while MP *mādar ī zīndagān* reflects the latter. See also بهجة]

*'imāmun*, pl. ائمة *'immatun*, '(religious) leader', designates the Manichaean archegos (otherwise: *ra'isun*, q.v.) in: –Nadīm 334.4, 5 (pl.), 6, 7; 336.19.

*'imāmatun*, '(religious) leadership', in the sense: 'rank of archegos'. –Nadīm 334.3, 7.

*'imānun*, 'faith, the second of the five spiritual forces [see خمس (b)].



–Nadīm 329.5.

إنجيل *ʾinjīlun*, ‘evangel, gospel’, one of Manes’ books. *iḏnā ʾašara* (sic) *ʾinjīlan* (Ms. wrongly adds: *lā*) *yusammā kullu ʾinjīlin minhā bi ḥarfin mina l-ḥurūfi wa yaḍkuru ṣ-ṣalāta wa mā yanbayi ʾan yustaʾmala li xalāši r-rūhi*, ‘twelve (read: twenty-two) gospels, each one of which is named after one of the letters and he discusses the ritual prayer and what one must do for the salvation of the spirit’, –Yaʿqūbī 181.9-10. *fī ʾinjīlihi llaḏi waḍaʾahū ʾalā ḥurūfi l-ʾabjadi l-iḏnayni wa l-ʾiṣrīna ḥarfan*, ‘in his gospel which he composed according to the twenty-two letters of the (Aramaic) alphabet’, –Bayrūnī, *ʾāḏār* 207.18-19 (with quotation). *ʾinjīluhū*, ‘his gospel’, –Bayrūnī, *ʾāḏār* 208.14. *al-ʾinjīlu*, –Bayrūnī, *fihrist* 4.4. *ʾanna l-ʾinjīla llaḏi maʾahū huwa ʾinjīluhū*, (Manes claimed) ‘that the gospel which he had with him was his (sc. Jesus’) gospel’, ‘Abd al-Jabbār, *taḏbīt* 1.114.15. *yuqarrirūna* (read: *\*yaqraʾūna*?) *rasāʾilāhū wa ʾinjīlahū*, ‘(the Manichaeans) \*read his epistles and his gospel’, ‘Abd al-Jabbār, *taḏbīt* 1.170.13. *fī l-ʾinjīli*, ‘in the gospel’, –Ḥākim 6a.7 and *fī bābi l-ʾalifi min ʾinjīlihī*, ‘in book aleph of his gospel’, –Ḥākim 6a.8-9 = –Šahrastānī 192.2 (where the Mss. have الجيلة، الحيلة، الحيل) (= –Nawbaxti §43: two vague quotations from ‘the beginning of the *Šābuhragān* and book aleph of the Gospel’; see my commentary ad loc.).

إنسان *ʾinsānun*, ‘man, human being’. الإنسان القديم *al-ʾinsānu l-qadīmu*, ‘the Primal Man’. –Qāsim 53.1. *ʾinsānihim*, ‘(concerning) their (Primal) Man’, –Qāsim 53.10. –Bayrūnī *ʾāḏār* 207.21.

–Nadīm 329.20, 21, 26 (twice), 28 (*al-ʾinsānu* only), 28-29, 30, 31, 32; 331.7, 29; 335.10, 15, 31 (= Šb. 301: *Ohrmezd-bay*). –Malāḥimī 563.9, 10 = –Nadīm 329.32 (= –Warrāq §18; for this passage see ٤٧). –Malāḥimī 564.1 = –Nadīm 330.11 = ‘Abd al-Jabbār, *muḡnī* 5.13.1 (= –Warrāq §23).

*al-ʾinsānu l-ʾawwalu llaḏi huwa ʾādamu*, ‘the first man, who is Adam’, –Nadīm 331.5.

أوتاخيم is one of the three suggestions offered in –Nadīm 327.30-1 for the name of Manes’ mother.

فتق see: بابك

بابل *bābilu*, ‘(the town) Babylon, (the land) Babylonia’. –Nadīm 328.2. *kānati l-ʾimāmatu lā tatimmu ʾillā bi bābila wa lā yajūzu ʾan yakūna ʾimāmun fī ḡayrihā*, ‘the leadership had not been established other than in Babylon and it had not been permissible that a leader be in any other place’, –Nadīm 334.7. *katabū ʾilayhi ʾannahū lā yajūzu ʾan takūna r-riyāsata ʾillā fī wasaṭi l-mulki bi bābila*, ‘they wrote to him that it is not permissible that the headship be (anywhere) other than in the middle of the realm, in Babylon’, –Nadīm 334.15-16. *ʾanna r-riyāsata mā kānat tuʾqadu* (q.v.; read: *taqʾudu*?) *ʾillā bi bābila*, ‘that the headship had not been \*stationed other than in Babylon’, –Nadīm 337.20. *intaḡalati r-riyāsata ʾilā samarqanda wa ṣārū yaʾqidūnahā* (read: *yuqʾidūnahā*?) *ḡumma baʿda ʾan kānat lā tatimmu ʾillā bi bābila*, ‘the headship was transferred to Samarqand and they (sc. the Manichaeans) then \*stationed it (there), after it had (previously) not been established other than in Babylon’,



–Nadīm 338.25. *‘alā yadayya ‘anā mānī rasūlu ‘ilāhi l-ḥaqqi ‘ilā ‘arḍi bābila*, ‘at my hands, I who am Manes, the messenger of the god of truth, (when I was sent) to the land of Babylon’, –Bayrūnī, *‘āḍār* 207.18 (quoting the *Šābuhragān*; also in –Marwazī/Kruk 65.10-11, evidently quoting –Bayrūnī, reading ... *fa ‘anā mānī rasūlu l-ḥaqqi* ...).

بادايا : see the discussion s.v. أسقف

فارقليط : see فارقليط

اسقف : see the discussion s.v. باكسايا

*bajasa* (u, i), ‘caused (water, etc.) to flow freely’, act. part. *bājisun*, ‘causing s.th. to flow abundantly’. *wa \*razaqaka* (my emendation; Mss.: *ووروان* *bājisun* (some Mss. omit both words), ‘and he provided you abundantly (with spiritual nourishment)’, –Nadīm 328.16 (apparatus).

*buxlun*, ‘avarice’. *tarku l-buxli*, ‘the prohibition of avarice’ (one the ten commandments imposed on the auditors), –Nadīm 333.10. Same phrase in ‘Abd al-Jabbār, *muḡnī* 5.15.11 = b. al-Jawzī 43.12 = –Šahrastānī 192.7 (= –Nawbaxti §46).

*buddun*, pl. *bidadatun*, ‘Buddha, Buddha statue, Indian idol’. *‘alā yadayi r-rasūli llaḍī huwa l-buddu ‘ilā bilādi l-hindi*, ‘at the hands of the messenger who is the Buddha to the country of the Indians’, –Bayrūnī, *‘āḍār* 207.15-16 (quoting the *Šābuhragān*; also, evidently quoting –Bayrūnī, in –Marwazī/Kruk 65.9 with the bad reading البدو and *‘arḍi* for *bilādi*). *bi l-*

*bidadati ‘ilā ‘arḍi l-hindi*, ‘(God sent someone) with the idols to the land of the Indians’, ‘Abd al-Jabbār, *muḡnī* 5.15.14 = –Šahrastānī 192.10-11 = –Ḥākim 6a.16 (...*‘ilā l-hindi*) (= –Nawbaxti §47, quoting, or rather misquoting, the Manichaean Yazdānbuxt, who must obviously have written ‘the Buddha to the land of the Indians’, as in –Bayrūnī).

مبدأ : *mabda’un*, ‘beginning, starting point, principle’. *mabda’u l-‘ālamī kawnaḡni* (recte: *kawnāni*), ‘the principle of the world is two beings’, –Nadīm 329.3.

برودة : *burūdatun*, ‘cold’, in Aristotelian theory one of the four basic qualities. ‘Abd al-Jabbār, *muḡnī* 5.15.7 = –Šahrastānī 192.5 (= –Nawbaxti §45; for this passage see: مزج).

روفریاد or برفریاد etc.: see روفریاد

(Mss.: *یستاسف*), *bištāsafu*, ‘Vištāspa-’, Zoroaster’s patron, but here evidently in his guise as the putative author of the Christian (or Christianised) apocalypse called the Oracles of Hystaspes. *bābu šahādati* (q.v.) + *bištāsafa ‘alā l-ḥabībi* (q.v.) ‘chapter of the testimony of Hystaspes about (Jesus) the Beloved’, –Nadīm 336.9.

بشر II *baššara bi*, ‘announced s.th. (as good news)’. *‘annahu l-fāraqliṭu llaḍī baššara bihi l-masīḡu*, (Manes said in his *Gospel*) ‘that he is the Paraclete whom Christ had announced’, –Bayrūnī *‘āḍār* 207.19. *za‘ama mānī ‘annahu l-fāraqliṭu* (var.: *al-bāraqliṭu*) *l-mubašširu bihi ‘isā*, ‘Manes claimed that he is the Paraclete whom Jesus had



announced', –Nadīm 328.24.

بشرى *bušrā*, 'good news'. 'amaraka 'an tad'uwa bi ḥaqqika wa tubaššira bi bušrā l-ḥaqqi min qibaliḥi, 'he has commanded you that you should summon in your own right and announce the good tidings of the truth on his behalf', –Nadīm 328.16-17.

بشير *bašīrun*, 'messenger of good tidings'. *al-bašīru*, 'the (Third) Messenger'. –Qāsim 53.1; 53.9. –Nadīm 331.7. *al-bašīru* (var.: التسيير) *mina l-mašriqi*, 'the (Third) messenger (will come) from the east', –Nadīm 335.31 (= Šb. 301-2: *rōšn-šah[r-yazad] az xwarāsān*). The 'prayer of the (Third) Messenger' is the name of the first (noon) prayer of the auditors according to –Nadīm 333.28 (*ṣalātu l-bašīri*, with bad variants in Mss. L and V), and also of the seventh (dawn) prayer of the elect according to –Bayrūnī, *ẓilāl* 175.7 (*al-bašīru* only); for both passages see صلى, and de Blois 2000a.

بطيحة *baṭīḥatun*, pl. بطائح *baṭā'iḥu*, 'broad river bed, swamp', in the plural specifically 'the swamps of southern Mesopotamia'. –Nadīm 328.6.

بعد *IV* *'ab'ada*, 'sent away'. *'ab'ada* (var.: *'anfada*) *fa ḥamalahū 'ilā l-mawḍi'i llaḍi kāna fihi*, '(his father) sent away and took him (i.e. sent someone to take him) to the place in which he (sc. the father) was', –Nadīm 328.9 [see the discussion s.v. نفذ].

بكر *bikrun*, pl. أبكار *'abkārūn*, 'virgin, celibate, first born'. *li l-'ilāhi fī ḥāḍiḥi l-'arḍi 'aḏamātun iḏnā 'ašara yusammawna l-'abkāra*, 'the god in this (Light-)earth possesses twelve greatnesses which are called the *'abkār*',

–Nadīm 332.17-18 [from the masculine forms in the next clause (*ṣuwaruhum* ... *'ulamā'u 'āqilūna*) it is evident that an-Nadīm took the word to mean 'unmarried sons', but in his Manichaean source the reference was presumably to the twelve virgins/maidens; cf. Syr. *tarta'srē βḏūltē*]. *'inna l-junūda n-nayyirina yusammawna 'abkārān wa 'aḍārā*, 'the luminous hosts are called maidens and virgins', –Bayrūnī, *hind* 19.3 (quoting Manes' *Treasure of the living*). *al-bikru š-šabīhatu bi nasamati ḍālika š-ṣiddīqi*, 'the virgin in the semblance of the soul of that (deceased) electus', –Nadīm 335.12.

بلدة *baldatun*, 'town'. *fī baldati s-surūri*, 'in the city of joy' (i.e. the paradise of Light), –Bayrūnī, *hind* 19.5 (quoting Manes' *Treasure of the living*).

ابن *ibnun*, pl. أبناء *'abnā'un*, 'son'. ابن *ibnu l-'armalati*, 'son of the widow'. *bābu bni l-'armalati wa huwa 'inda mānī l-mašīhu l-mašlūbu llaḍi ṣalabahū l-yahūdu*, 'chapter of the son of the widow, and he is, according to Manes, the crucified Christ, whom the Jews crucified', –Nadīm 336.10-11.

ابن (أبناء) اليمين *ibnu ('abnā'u) l-yamīni*: see يمين

ابنة *ibnatun* and بنت *bintun*, 'daughter, girl'. ابنة الحرص *ibnatu l-ḥirṣi*, 'Daughter of Greed', daughter of Eve by Cain. –Nadīm 331.15 (twice), 15-16; 332.7.

البناء الكبير *al-bannā'u l-kabīru*, 'the Great Builder', the second god of the second evocation [Theodore bar Koni: *bān rabbā*, with the Mandaic (etc.) form of the status absolutus of the first word]. *al-bannā'u l-kabīru mina l-yamani*, 'the



Great Builder (will come) from the south', –Nadīm 335.31-336.1 (with bad variants) (= Šb. 303-4: *nōg-šahr-[āfur-]yazad az ērag*).

بنیان *bunyānun*, 'building, edifice'. 'alā l-bunyāni l-ʿazīmi llaḏī huwa l-jannatu l-jadīdatu, 'on the grandiose edifice which is the new paradise', –Nadīm 336.1 (= Šb. 307-8: *abar hān dēsman ī wahištāw ī nōg*).

بهج *bahijun*, fem. بهجة *bahijatun*, 'happy, splendid'; بهجة *bahjatun*, 'happiness, splendour'. *ḡumma ʿinna l-bahijata* (or: *l-bahjata*) *wa rūḡu l-ḡayāti ʿaʿanā ʿilā l-ḡaddi*, 'then verily the happy/splendid one (fem., or: happiness/splendour) and the Spirit of Life departed towards the border', –Nadīm 329.29-30 [from the context it is evident that *al-bah(i)jatu* is an epithet of the Mother of Life (see م). The equivalence with Sogdian Rāmratux was noted already in (Reitzenstein-)Schaefer, 1926, 282, fn. 1.]. In –Nadīm 335.15 read presumably: *wa ʿilā \*l-bahijati* (Mss.: البهيمه, النهنه etc.) *ʿummi* (Tajaddud: امر) *l-ḡayāti*, 'and to the \*Splendid One, the Mother of Life'. *bahjatan bahjatan*, 'splendour upon splendour', –Nadīm 332.14. *ḡimārun bahijatu l-manʿari*, 'fruits splendid to behold', –Nadīm 332.16.

باب *bābun*, pl. ابواب *ʿabwābun*, 'gate'. *jaʿala li kulli samāʾin ʿabwāban iḡnay ʿašara*, 'he made for each of the heavens twelve gates', –Nadīm 330.16. –Nadīm 330.17, 18 (twice).

بيت *baytun*, 'house'. *baytu l-ʿašnāmi*, see وثن. *baytu l-ʿawḡāni*, see: وثن.

بيعة *bīʿatun*, pl. بيع *biyaʿun*, 'church', but the plural seems to be used also for

the buildings that make up a Manichaean monastery. –Nadīm 334.14, 15.

توام or توأم *tawʿamun*, 'twin', designates Manes' syzygos (cf. Parth. **ymg**, 'twin', MP. **nrjmyg**, 'male twin, twin brother'): *kāna l-malaku llaḏī jāʿahū bi l-waḡyi yusammā t-tawʿama*, 'the angel who came to him with the revelation was called the twin', –Nadīm 328.11. *ʿatāhu t-tawʿamu*, 'the twin came to him', –Nadīm 328.13. *al-kalāmu llaḏī qālāhū lahu t-tawʿamu*, 'the words which the twin spoke to him', –Nadīm 328.15. [In all passages the editions print التوم without *hamzah*, but this is merely archaic orthography. See the discussion s.v. قرن].

تغزغز *tuḡuzḡuzu*, 'Tuquz oḡuz' (Turkish for 'nine clans'; an emendation to تغزغز *tuḡuzuyuz* would be very easy), the usual Arabic designation of the Uyghurs. *maliku š-šīni* (q.v.) *wa ʿaḡsabu šāḡiba t-tuḡuzḡuzi* (sic L; V: البلغر; C,H: العرعر), 'the king of China, but I think (that the author means) the lord of the Tuquz oḡuz', –Nadīm 337.23.

تين تين *tinnīnun*, 'dragon'. *badanuhū ka badani tinnīnin*, 'his (sc. the devil's) body is like the body of a dragon', –Nadīm 329.12

ثلاث or ثلاث *ṡalāṡun*, 'three'. *ʿadāra ḡawlahū ṡalāṡa dāʿirātin* (var. *dawāʿira*) *ḡakara ʿalā l-ʿawwalati sma maliki* (q.v.) *l-jināni wa ʿalā ṡ-ṡāniyati sma l-ʿinsāni* (q.v.) *l-ḡadīmi wa ʿalā ṡ-ṡāliṡati sma rūḡi* (q.v.) *l-ḡayāti*, '(Adam) drew around him (sc. Seth) three circles, mentioning over the first one the name of the King of Paradise, and over the second one the name of



the Primal Man, and over the third one the name of the Spirit of Life', –Nadīm 331.28-29. *ṭumma 'inna wāḥidan* (var. واحد) *mina ṭ-ṭalāṭati 'ajala*, 'then verily one of the three (above-mentioned gods) hastened', –Nadīm 331.30. [Compare the Sogdian text M528 (Henning 1937, text e, 21-26): *'rtyh jyrṭ ww qnck pr z'y w'styy 'ty VII y'wr c'f c'f qrwš 'ty kw βγyšt s'r 'frymncyq kwnd*, 'and (Adam) quickly laid the child on the earth and furrowed thoroughly seven (NB!) times and prayed to the gods'; similarly the Parthian text M4500 (ed. Sundermann, 1973, line 1408): *hpt qš*, 'seven furrows'.]. *ṭalāṭatu 'ālihatin*, the three unnamed gods who accompany the Great Nous, –Nadīm 335.11, 13. *ṭalāṭu xawāṭima* (q.v.), ostensibly the 'three conclusions', is an error for *ṭalāṭatu xawāṭima*, the 'three seals' imposed on the auditors, –Nadīm 333.5. *bābu l-xanādiqi ṭ-ṭalāṭati*, 'chapter of the three trenches' (in Manes' *Book of mysteries*), –Nadīm 336.14. *bābu l-'ayyāmi ṭ-ṭalāṭati*, 'chapter of the three days' (in the same book), –Nadīm 336.14-15.

ثمان : ثمان *ṭamānin*, 'eight'. *'ašra samāwātin wa ṭamāniya 'araḏina*, '(he built) ten heavens and eight earths', –Nadīm 330.15 = –Malāḥimī 564.7 (Ms.: ....*ṭamānin*...) = 'Abd al-Jabbār, *muḥnī* 5.13.7-8 (= –Warrāq §25)

اثنا عشرة : اثني *iṭnā 'ašara*, fem. اثنا عشرة *iṭnatā 'ašrata*, 'twelve'. *bi 'anāširihi l-iṭnay 'ašara*, 'with his twelve constituents', –Nadīm 329.20 (cf. عنصر). *li l-'ilāhi fī hāḏihī l-'arḏi 'aḏamātun iṭnā 'ašara* (sic) *yusammawna l-'abkāra*, 'the god in this (Light-)earth possesses

twelve greatnesses which are called the 'abkār', –Nadīm 332.17-18 (cf. مكر). *ja'ala li kulli samā'in 'abwāban iṭnay 'ašara*, 'he made for each of the heavens twelve gates', –Nadīm 330.16.

جبار : جبار *jabbārun*, pl. جبابرة *jabābiratun*, 'giant'. *kitābu sifri l-jabābirati*, 'the writing (called) Book of the Giants', –Ya'qūbī 181.11-12. *kitābu sifri l-jabābirati wa yaḥṭawī 'alā mawā'izin*, 'the writing (called) Book of the Giants, and it contains admonitions', –Nadīm 336.15-16 (thus Ms. V; L lacks the last word, H the last two, C the last three, evidently reflecting successive stages in the disintegration of the master copy.) *sifru l-jabābirati*, –Bayrūnī, *fihrist* 4.4. –Bayrūnī, *'āṭār* 208.14.

جبرهآب : *jabrihābu*, 'Gaßr-ihab', an early Manichaean teacher. He is mentioned (invariably with corruption of the name) as the author of several epistles: –Nadīm 336.23 (twice), 24; 337.8.

جبل *jabalun*, 'mountain'. *yaqūlu 'inna l-'ālama* (vocalise: العلم) *'alā jabalin* (ms.: جبل) *mā'ilin yadūru 'alayhi l-falaku l-'ulwiyyu*, '(Manes) says (in his *Šābuhragān*) that the cosmos is (situated) on an inclining mountain around which the heavenly sphere revolves', –Ya'qūbī 181.7-8. [Schaefer 1927, 70, n. 3, thought that جبل is the mountain (Su)meru. Henning, 1936, 86-7, raised various valid (and invalid<sup>2</sup>) objections against this proposal and wanted to emend the text to ...*'alā jabbārin mā'ilin*, 'auf einem sich

<sup>2</sup>*jabalu X*. for 'Mount X' would be perfectly chaste Arabic, pace Henning. The other points raised by him seem to me correct.



neigenden Riesen', namely Atlas. This is a fairly radical emendation; moreover, the Manichaean Atlas does not support the entire cosmos, but only the lowest heaven (on his head) and the three uppermost earths (on his shoulders). I would suggest retaining the text as it stands: the cosmos (i.e. the eight earths and ten heavens) has the form of a mountain (or inverted cone) pointing upwards (northwards), while the zodiac is suspended from the lowest (tenth) heaven and made to circle around the immobile cosmos.] *za'amū 'annahū lam yazal fī wasaṭi 'ālamī n-nūri jabalun min 'asfaliḥ 'ilā 'a'lāhu kullamā 'alā daqqa wa laysa li 'ulwihī nihāyatun*, 'they maintain that in the middle of the realm of Light there has always been a mountain extending from its lowest to its highest reaches, and the higher it goes the thinner it becomes and it is infinitely high', 'Abd al-Jabbār, *muḡnī* 5.19.11-12 (quoting -Misma'ī. Is this perhaps what -Ya'qūbī means with 'an inclining mountain'? For the continuation of the passage see غور).

الجبلة (-Šahrastānī 192.2) is a mistake for إنجيلة (q.v.)

جى VIII *ijtabā*, 'chose', pass. part. مجتبى *mujtaban*, 'chosen; Manichaean electus'. -Nadīm 336.16 (pl., with variants), 17 (pl., with variants in the pointing).

جهم *jaḥīmun*, 'hell, hell-fire' (usually fem.). -Nadīm 335.30; 336.2, 3, 4 (twice) (translating *āyēb* in Šb. 309, 314, 315, 318).

جدى *jadyun*, 'young goat'. *al-jadyu*, 'Capricorn; the North Star'. *min 'ālamī l-jadyi* (var. الحرى), 'from the realm of

polaris', -Nadīm 335.31 (= Šb. 301-2: *a[z] abarag pādḡōs*, 'from the northern region'). *yusāmu* (q.v.) *'idā šāra nūran yawmayni fī l-jadyi*, 'one fasts for two days when (the moon) has become (all) light (and the sun is) in Capricorn' (i.e. in the middle of Kānūn II), -Nadīm 333.30.

جزية *jizyatun*, 'poll tax' (payable by tolerated non-Muslim communities to the Muslim state). *fa kaffa 'anhum šāḥibu xurāsāna wa 'axaḡa* (sic Flügel<sup>1</sup> and Tajaddud; Flügel<sup>2</sup> has not واخذ but ياخذ - misprint?) *minhumu l-jizyata*, 'so the lord of Khurasan desisted from (harming) them (i.e. the Manichaeans) and took the poll tax from them', -Nadīm 337.25-6.

جلد *jildun*, pl. جلود *julūdun*, 'skin, hide'. *min baṣṭi s-samāwāti min julūdi š-šayāṭīni*, '(what the Manichaeans say) of spreading out the heavens from the hides of the devils', -Māturīdī 199.18-19. *'amila l-'arḡa min luḡūmi l-qatlā wa l-jibāla min 'izāmihim wa l-bihāra min šadīdihim wa dimā'ihim wa s-samā'a min julūdihim*, 'he made the earth from the flesh of the slain, and the mountains from their bones, and the seas from their pus and blood, and the heaven from their hides', b. Abī l-Ḥadīd 5.161.11-12.

جلس *jalasa* (i), 'sat'. *ya'tī š-šiddīqūna ... 'ilā ḡālika n-nūri fa yajlisūna* (bad variant: *yajlisu*) *fīhi*, 'the electi will come ... into that light and sit in it', -Nadīm 336.2-3 (= Šb. 311-2: [*pad gā*] *h-rōšn nišīyān[d]*); the restoration of [*gā*] *h* seems uncertain!

جمع : جمع *majma'un*, 'meeting place,



assembly'. *majma'u l-'ālihātī*, 'assembly of the gods' –Nadīm 336.3 (= Šb. 313: *handēmān ī yazadān*, but the Ar. translator seems to have read the first word as \**hanzaman*, 'assembly').

جَنَّة *jannatun*, pl. جَنَّات *jinānun*, 'garden', in s. and pl. also 'paradise'. –Nadīm 329.24; 331.10. *tuwuffīya wa šāra 'ilā l-jināni*, '(Adam) died and went to paradise', –Nadīm 332.5. *lammā rtafa'a mānī 'ilā jināni n-nūri*, 'when Manes was elevated into the paradise (gardens) of Light', –Nadīm 334.4. –Nadīm 335.16, 28, 30. *'alā l-bunyāni l-'azīmi llaḏī huwa l-jannatu l-jadīdatu*, 'on the great edifice which is the new paradise', –Nadīm 336.1 (= Šb. 307-8: *abar hān dēsmān ī wahištāw ī nōg*). *aš-šiddiqūna mīna l-jināni*, '(there shall come) the electi from paradise', –Nadīm 336.2 (= Šb. 310-1: [*dēn*] *warān kē andar wahištā[w hend]*, 'the electi who are in paradise').

ملك الجنان النور *maliku l-jināni n-nūri*: see ملك.

جند *jundun*, pl. جنود *junūdun*, 'army', in the plural 'hosts' (of the realm of Light or its ruler). –Nadīm 329.19. *junūduhu n-nayyirūna*, 'his luminous hosts', –Nadīm 333.15-16. *al-junūda n-nayyirīna*, 'the luminous hosts', –Bayrūnī, *hind* 19.3 (quoting Manes' *Treasure of the living*).

جنس *jinsun*, pl. اجناس *'ajnāsun*, 'genus, sort'. As designation of the five Light-elements: see خمس (c, 5); as designation of the five dark elements: see خمس (d, 3). *'ajnāsun* is a mistake for *'ajzā'un* in –Šahrastānī 191.6 (correct in Ms. i) (= –Warrāq §25).

جهنم *jahannamu*, pl. -*ātun*, 'hell' (fem.), occurs both with the article and without (as a proper noun). *mina l-jahannamāti*, 'from the hells', –Nadīm 329.29. *'ilā yawri tilka l-jahannami s-suflā*, 'into the abyss of that deepest hell', –Nadīm 329.30. *'awḏaḥa lahu l-jināna wa l-'ālihata wa jahannama*, '(Jesus) explained to him paradise, the gods, hell' etc., –Nadīm 331.10. *'ilā jahannama*, '(went) to hell', –Nadīm 332.7. –Nadīm 335.18, 28 (both without article). *hiya l-musammātu bi jahannama*, (the great fire) 'is what is called hell', b. Abī l-Ḥadīd 5.161.19 (insertion in –Warrāq §30; for the parallel sources see نر).

جو *jawwun*, 'air'. *ma'ahū šay'āni ṭnāni 'azaliyyāni 'aḥaduhumā l-jawwu wa l-'āxaru l-'arḏu*, 'with him (sc. God) there are two (further) eternal things, one of which is the air and the other the earth', –Nadīm 329.6. *šifatu 'arḏi n-nūri wa jawwi n-nūri wa humā l-iṭnāni llaḏāni kānā ma'a 'ilāhi n-nūri 'azaliyyayni*, 'description of the earth of light and the air of light and they are the two beings which are with the god of light eternally', –Nadīm 332.8-9. *šifatu 'arḏi z-zulmati wa \*jawwiḥā* (edd.: *ḥarriḥā*), 'the quality of the earth of darkness and its \*air (edd.: its heat)', –Nadīm 332.20.

*wašala l-jawwu bi 'asfali l-'araḏina 'alā s-samāwāti*, 'the air connected the lowest of the earths with the heavens', –Nadīm 330.20 = –Malāḥimī 564.13 = 'Abd al-Jabbār, *muḡnī* 5.13.13-14 (... *'ilā 'a'lā s-samāwāti*, '...to the highest of the heavens') (= –Warrāq §27). For the 'limbs' of the air of light see عضو.

جوخی، جرجی، حرجی + *Jūxā* (Mss.: جرجی، حرجی، جوخی), Syr. gwky, Mand. g'wk'y, MP. gwx'y,



place name in Central Babylonia. –Nadīm 328.1. [see Henning 1942, 945-6; wrongly Henning 1936, 84-5; and here s.v. أسقف]

جول II جول *jawwala*, ‘travelled all around s.th.’, with direct object in: *jawwala mānī l-bilāda*, ‘Manes travelled all around the lands’, –Nadīm 328.26.

جوهر *jawharu*, ‘substance’. *jawharu n-nūri*, ‘the substance of Light’ and *jawharu z-zulmati* are discussed in ‘Abd al-Jabbār, *muḡnī* 5.10.7-11 (reiterated 5.56.4-5) = –Hākim 4b.15-18 = b. al-Jawzī 42.18-43.1 = –Šahraštānī 189.3-4 (= –Nawbaxti §4, with differences in the wording in the extant testimonia). *qālū lā budda min ‘an yabqā fī l-mizāji šay’un min jawhari n-nūri lā yaqdiru n-nūru ‘alā taxlīṣihī...*, ‘(the followers of Miqlāš, q.v.) said that it is inevitable that some of the substance of Light will remain in the mixture which the Light is unable to liberate’, ‘Abd al-Jabbār, *muḡnī* 5.18.13-14 (reiterated 5.69.4-5).

جيفة : جيف *jīfatun*, ‘corpse’; used (like *nasā* in the Iranian Manichaean texts) as a deprecatory designation for the human body. *qad zanna d-dayṣāniyyatu ‘anna ‘urūja nafsī l-ḥayāti wa taṣfiyatahā huwa fī jīfati l-bašari wa lam ya‘lamū ‘adāwata l-jīfati n-naḥsa*, ‘the Bardesanites have thought that the ascent of the soul of life (see: نفس) and its purification take place in the human corpse and they do not know the enmity between the corpse and the soul’, –Bayrūnī, *hind* 27.12-13 (quoting Manes’ *Book of mysteries*).

حب *ḥubun*, ‘love’, the first of the five spiritual forces [see خمس (b)]. –Nadīm

329.5

حبيب *ḥabībun*, ‘beloved, friend’. *al-ḥabību*, ‘the beloved’, referring to the prophet Jesus Christ [like Syr. ḥβīβā, MP. *aryāmān*]. *bābu šahādati* (q.v.) + *bištāsaḥa* (q.v.) *‘alā l-ḥabībi*, ‘chapter of the testimony of Hystaspes about (Jesus) the Beloved’, –Nadīm 336.9.

حبیب الأنوار *ḥabību l-‘anwāri*, ‘the Beloved of the Lights’, the first god of the second evocation. –Qāsim 52.24. *ḥabībi ‘anwārihim*, ‘(concerning) their Beloved of the Lights’, –Qāsim 53.9. *wa yuqālu li hādā llaḏī ttaba‘a bihī l-‘in-sāna ḥabību l-‘anwāri*, ‘and this one whom he (sc. the King of the Paradise of Light) sent after the (Primal) man is called Beloved of the Lights’, –Nadīm 329.28.

حاجز : حاجز *ḥājizun*, ‘obstacle, partition, barrier’. *ḡālika l-kawnu n-nayyiru muḡawirun li l-kawni l-muḡlimi lā ḥājiza baynahumā*, ‘that luminous being is adjacent to the dark being, for there is no barrier between the two of them’, –Nadīm 329.9.

حد *ḥaddun*, ‘border’, specifically between the realms of Light and Darkness. –Nadīm 329.24, 30. *‘anna ‘ālama z-zulmati lam yazal yaqṭa‘u ḥattā ntahat ‘ilā ḥaddi n-nūri*, ‘that the world of Darkness kept on encroaching until it reached the limit of Light’, ‘Abd al-Jabbār, *muḡnī* 5.12.6-7 = b. al-Murtaḡā/Kessler 347.22 (*lam yazal yaqṭa‘u jihatahā ḥattā ntahat ‘ilā ḥaddi n-nūri*; the Ms. of –Hākim 5b.1 has the inferior reading ... *taqṭa‘ahū fa ntahat ...*) (= –Nawbaxti §17).

حرارة : حر *ḥarrāratun*, ‘heat’, in Aristotelian theory one of the four basic



qualities. 'Abd al-Jabbār, *muṣnī* 5.15.7 = –Šahrastānī 192.5 (= –Nawbaxtī §45; for this passage see: مزج).

حربي : حرب *ḥarbiyyun*, 'warlike, hostile'. الحربى *al-ḥarbiyyu*, 'the enemy territory'. –Nadīm 329.24. *ṭumma nṣarafa ṣā'idan 'ilā mawḍi'ihī fī n-nāḥiyati l-ḥarbiyyati* (var.: *l-ḥadīṭati*), '(the Primal Man cut off the roots of the elements of Darkness,) then he departed, ascending to his place in the hostile territory', –Nadīm 330.11-12 = 'Abd al-Jabbār, *muṣnī* 5.13.2 (one Ms. has exactly the same wording as in –Nadīm, the other reads the last two words as *n-nāḥiyati l-junūbiyyati*, 'the southern territory', an interesting, but textually untenable, variant) (= –Warrāq §23).

حارس : حراس *ḥārisun*, pl. حراس *ḥurrāsun*, 'guard, sentinel'. *ḥurrāsu l-xanādiqi wa l-'aswāri*, 'guardians of the ditches and walls', –Qāsim 52.24-53.1.

حرص *ḥirṣun*, 'greed, desire', often in hendyadis with شهوة *šahwatun* (q.v.). –Nadīm 332.29. –Nadīm 333.1. –Nadīm 335.12, 23.

Personified: *al-ḥirṣu wa š-šahwatu*, –Nadīm 331.4. *al-ḥirṣu*, –Nadīm 331,7 (see طيب). *'ilā l-'arkūnayni š-šahwati wa l-ḥirṣi fa ḥabasūhumā*, '... to the two archons, Lust and Greed', –Nadīm 331.9 (apparatus; Ms. V only. L has *l-ḥirṣi* only, while the other Mss. omit both names. For this corrupt passage see (أركون).

*ibnatu l-ḥirṣi*: see بن

حرق *ḥarīqun*, 'burning, scorching', one of the five dark elements (anti-fire) [see خمس (d)]. –Nadīm 329.8, 25. –Malāḥimī 562.15 = 'Abd al-Jabbār,

*muṣnī* 5.11.3 = –Hākim 5a.6 = b. al-Jawzī 43.7 = –Nasafī 1.99.15 = –Šahrastānī 189.16 (= –Warrāq §7, describing it as one of the four 'bodies' of Darkness). –Malāḥimī 563.14, 15 = –Nadīm 330.3, 4 = 'Abd al-Jabbār, *muṣnī* 5.12.15 = –Hākim 5b.8, 9 = –Šahrastānī 191.3 (= –Warrāq §20, describing the mixture of burning with fire).

حاسة : حواس *ḥāssatun*, pl. حواس *ḥawāssu*, 'sense'. *ḥawāssu xamsun*, '(Light and Darkness each have) five senses', –Māturīdī 157.9 = 'Abd al-Jabbār, *muṣnī* 5.11.8 (reiterated 5.60.5) (= –Nawbaxtī §11); similarly –Ya'qūbī 180.8 (quoted here s.v. معنى, with what seem to be the genuine Manichaean-Arabic names of the five senses) and –Aš'arī 2.337-338.

IV احس *aḥassa*, 'perceived, felt, heard', pres. part. fem. محسة *muḥissatun*, 'perceiving', used for the sense of feeling/touch in –Ya'qūbī 180.8.

حسركانية or حسكرانية or حسكرانية : see كسكرانية\*

احتشى *ḥašā (ū)*, 'filled'. VIII *iḥtašā*, 'he became filled with something', regularly constructed with *bi* or *min*, but here with a direct object. *iḥtašā yaḍaban*, 'he was filled with rage', –Nadīm 331.19.

حافظ : حافظ *ḥāfiẓun*, pl. حفظة *ḥafāẓatun*, 'watchman, guardian'. *wa mā fihā mina l-'aswāri wa l-xanādiqati wa l-'asāḥini wa l-qanāṭiri wa l-'abwābi wa l-ḥafāẓati*, 'and the walls and trenches and columns and arches and gates and guards that are in them (sc. the earths)', –Malāḥimī 566.8-9 (= –Warrāq §35).



*mubārakun malā'ikatuhu l-ḥafazatu*, 'blessed be his guardian angels', –Nadīm 333.15. For *ḥāfiẓu* (*ḥafazatu*, *ḥifẓu*) *d-dīni wa ṣ-ṣiddīqīn* see دین.

حق *ḥaqqun*, 'truth'. *al-ḥaqqu* is one of the names of God in Islam; thus in: *du'ā'un 'ilā l-ḥaqqi*, '(the Manichaeans are commanded to offer) personal prayer to God (lit.: the truth)', 'Abd al-Jabbār, *muḡnī* 5.15.10 = –Šahrastānī 192.7 (*ad-du'ā'u 'ilā l-ḥaqqi*) (= –Nawbaxti §46).

*rasūlu ('ilāhi) l-ḥaqqi*, see: الله.

حکیم *ḥikmatun*, 'wisdom', the fifth of the five spiritual forces [see خمس (b)]. –Nadīm 329.5. *ḥikmatuhū*, 'his (sc. God's) wisdom', defined as the fourth of the four great ones (see: عظیم) in –Nadīm 333.6, identified with the five ranks of the holy church (see: دین) and correlated with the five intellectual forces (see: خمس a) in –Nadīm 333.8-10. 'anna 'awwala man ba'aṯa llāhu bi l-'ilmi wa l-ḥikmatī 'ādamu, '(Manes taught) that the first one whom god sent with knowledge and wisdom was Adam', –Šahrastānī 192.9 = 'Abd al-Jabbār, *muḡnī* 5.15.13 ('awwalu man ba'aṯa llāhu bi l-'ilmi 'ādamu, with variants) = –Hākim 6a.15 ('anna 'ādama 'awwalu l-'anbiyā'i) (= –Nawbaxti §47, quoting, as al-Hākim tells us, the Manichaean Yazdānbuxt; cf Šb. 17-19: *hān kē naxwist ōy nar dām noxwīr [ī] fratomēn xrad ud dāniš[n dād]*, 'he who first [gave] wisdom and knowledge to that male creature, the original first man'). 'anna l-ḥikmata wa l-'a'māla (read: \*l-'ilma ?) *llatī lam yazal rusulu llāhi ta'tī bihā*, 'the wisdom and works (read: wisdom?) which god's apostles have continuously brought', –Bayrūnī,

'āṯār 207.14 (quoting Manes' Šābuhragān). Also, evidently quoting –Bayrūnī, –Marwazī/Kruk 65.7-8 ('inna l-ḥikmata wa 'a'māla l-birri [read surely: l-'a'māla llatī] *lam yazal rusulu llāhi ta'tī bihā*), and 'Awfi (Mānī 509.12: *bayān i 'ilm u ḥikmat u irsāl...*).

حکیمه الدهر *ḥakīmun*, 'wise'. *ḥakīmatu d-dahri*, 'Wise Woman of the Age', daughter of Eve and Cain. –Nadīm 331.14-15, 15, 16, 17, 22; 332.5-6.

الهادی الحکیم *al-ḥakīmu l-hādī*, 'the guiding wise one', seems to be the name of the Great Nous in –Nadīm 335.10-11: 'iḍā ḥaḍarat wafātu ṣ-ṣiddīqi 'arsala 'ilayhi l-'insānu l-qadīmu 'ilāhan nayyiran bi šūrati l-ḥakīmi l-hādī wa ma'ahū ṯalāṯu 'ālihatin, 'when death draws near to the electus the Primal Man sends to him a luminous god in the form of the guiding Wise One and with him are three (other) gods...'; a few lines later (335.13) the author goes on to say that the deceased electus appeals to *al-'ilāhati llatī 'alā šūrati l-ḥakīmi wa l-'ālihati ṯ-ṯalāṯati*, 'the goddess (sic!)<sup>3</sup> who is in the form of the Wise One and to the three gods'. Compare the Turkish text T II D 175.2 (von Le Coq 1922, 31-2), which describes the appearance of the Nous (Nom Qutı) with three other gods before the soul of a deceased Manichaean. The interpretation of *al-ḥakīm* as the Arabic name for the Great Nous is supported by the above mentioned identification of *al-ḥikmah* with the Church (*dīn*); compare the Iranian designation of the

<sup>3</sup>The change in gender indicates that there is something wrong with the text. It seems that an-Nadīm (or his source) has confused the 'ilāhu bi šūrati l-ḥakīmi l-hādī (335.10-11) with *al-bikru š-šabīhatu bi nasamati ḍālīka ṣ-ṣiddīqi* (335.12).



Nous as Farrah ī Dēn and the Turkish as Nom Quti.

حل VII انحل *inḥalla*, inf. انحلال *inḥilālun*, 'was untied, was dissolved, was unravelled', evidently the Manichaean Arabic term for 'died'. *lammā nḥalla* (bad variant in L,V) *wa ma'nāhu ḥaḍarathu l-wafātu*, 'when he was unravelled, meaning: death presented itself to him', –Nadīm 334.17. *yaḥtawī 'alā bābi nḥilālī* (wrong in C) *s-sammā'ina bābi nḥilālī mujtabayna bābi nḥilālī l-xuṭāti*, '(the Šābuhragān) encompasses the chapter of the unravelling of the auditors, the chapter of the unravelling of the chosen ones, the chapter of the unravelling of the sinners', –Nadīm 336.17.

حلم *ḥilmun*, 'understanding, clemency', the first of the five intellectual forces [see خمس (a)]. –Nadīm 329.4, 7; 332.11; 333.8. *'ālamu l-ḥilmi*, –Nadīm 329.18.

حمّة *hummatun*, 'fever'. *huwa hummatu* (variants: حمسة, خمسة; mistake for همة? see هم) *l-mawti*, '(smoke) is the fever of death', –Nadīm 332.24.

احنف : حنف *'aḥnafu*, 'lame, club-footed'. *kāna 'aḥnafa r-rijli* (bad variant: *r-rijālī*), '(Manes) had a lame foot', –Nadīm 328.1. [Henning 1936, 86 reads *kāna 'aḥnafa r-rijālī* and translates 'er war der rechtsgläubigste der Männer', but *'aḥnafu* is not the elative of *ḥanīfun*, 'true believer'.] *kāna 'aḥnafa r-rijlayni* (var.: *r-rijlī*) *wa qīla r-rijli l-yumnā*, 'he was lame in both feet, but it is also said (only) in his right foot', –Nadīm 335.5.

هواء *ḥawwā'u*, 'Eve'. *al-mar'atu*

*l-ḥasnā'u llatī hiya ḥawwā'u*, 'the beautiful woman, who is Eve', –Nadīm 331.6. –Nadīm 331.11, 12, 21, 23, 26 (twice); 332.3, 6.

حوت *ḥūtun*, 'fish'. *ḥanabuhū ka ḥanabi ḥūtīn*, 'his (sc. the devil's) tail is like the tail of a fish', –Nadīm 329.13.

جوحى : see جوحى

حوارى *ḥawāriyyun*, pl. -ūna, 'apostle, disciple (of Jesus)'. *sa'ala l-ḥawāriyyūna 'isā*, 'the disciples asked Jesus', –Bayrūnī, *hind* 23.20 (from an unspecified work of Manes). *'inna l-ḥawāriyyīna lammā 'alimū 'anna n-nufūsa lā tamūtu ... sa'alū l-masīḥa ...*, 'when the disciples learned that the souls would not die ... they asked Christ ...', –Bayrūnī, *hind* 27.9-10 (explicitly quoting Manes' *Book of Mysteries*, evidently the continuation of the just cited quotation).

حيّ *ḥayyun*, pl. أحياء *'aḥyā'un*, 'alive, living'. *kanzu l-'aḥyā'i* (or: *l-'iḥyā'i*) and *sifru l-'aḥyā'i* (*l-'iḥyā'i*): see كنز.

أم الحياة *ḥayātun*, 'life'. أم الحياة or حياة *'ummu l-ḥayāti*, see أم روح الحياة *rūḥu l-ḥayāti*, see روح.

خبط *xabaṭa* (i), 'knocked into s.th., hit s.th. (at random)', inf. *xabṭun*. *lam yazal tajūlu fī 'ālamihā fa waqa'at 'alā n-nūri bi l-xabṭi lā bi l-qaṣḍi*, (some of the Manichaeans maintain that Darkness) 'was constantly roaming about in its own realm and it came upon the Light by accident, not intentionally', 'Abd al-Jabbār, *muḥnī* 5.12.7-8 = –Ḥākim 5b.2 = –Šahrastānī ('inna n-nūra wa ṣ-ṣ-zilāma mtazajā bi l-xabṭi –with variants– *wa l-ittifāqi lā bi l-qaṣḍi wa l-ixtiyārī*) (=



–Nawbaxti §17).

خاتم *xātamun* (or *xātimun*), pl. خواتم *xawātimu*, ‘seal’. *ṭalāṭu xawātima*, ostensibly ‘three conclusions’<sup>4</sup>, is an error for *ṭalāṭatu xawātima*, the ‘three seals’ imposed on the auditors, –Nadīm 333.5. *xātamū l-fami*, ‘the seal of the mouth’, –Nadīm 336.23. *ṭumma mānī xātamū n-nabiyyīna*, ‘then Manes the seal of the prophets’, ‘Abd al-Jabbār, *muḡnī* 5.15.15 = –Hākim 6a.17 (... *mānī l-faraqlīṭu* ...) = –Šahrastānī 192.12 (*ṭumma ya’tī xātamū n-nabiyyīna ‘ilā ‘arḍi l-‘arabi*, ‘then the seal of the prophets [sc. Muḥammad] will come to the land of the Arabs’, a manipulation of the text!) = Abū l-Ma‘ālī 145.22 (= –Nawbaxti §47); same statement in –Bayrūnī, *‘āṭār* 207.19, followed by ‘Awfī, *jawāmi‘* (Mānī 510.10: *xatm i payḡambarān*).

خاصة *xāṣṣatun*, pl. خواص *xawāṣṣu*, ‘elite, upper class’, the sing. as a collective, the plural more in the sense ‘upper-class individuals’. *al-‘aḥadu yu‘zīmūnahū* (see عظم for the variant reading) *‘āmmatu l-manāniyyati* (var. *l-māniyyati*) *wa l-iṭnayni yu‘zīmuhū xawāṣṣuhum*, ‘the common people among the Manichaeans (i.e., the auditors) honour Sunday, but their elite (i.e., the elect) honour Monday’, –Nadīm 334.1.

خمس *xamsun*, ‘five’. The following groups of five occur in these texts:

(a) **the five intellectual forces** الحلم *al-ḥilmu wa l-‘ilmu wa l-‘aqlu wa l-ḡaybu wa l-faṭṭana*

<sup>4</sup>The form of the numeral and that of the plural point to خاتمة *xātimatun*, ‘end, conclusion’.

*fiṭnatu*, ‘understanding, knowledge, intelligence, secret thought, reason’ (the five terms are in effect synonyms):

(1) defined as the five limbs of the light: –Nadīm 329.4-5.

(2) as the five limbs of the air of light (as opposed to the earth of light): –Nadīm 329.6-7; 332.10.

(3) identified with five successive realms (sg. *‘ālamun*, q.v.), in the order *fiṭnatun*, *‘ilmun*, *ḡaybun*, *‘aqlun*, *ḥilmun*: –Nadīm 329.17-18.

(4) correlated with the five ranks of the church: –Nadīm 333.8-10.

(b) **the five spiritual forces** الحب والإيمان *al-ḥubbu wa l-‘imānu wa l-wafā’u wa l-mawaddatu wa l-ḥikmatu*, ‘love, faith, loyalty, friendliness, wisdom’, defined as spiritual (*rūḥāniyyatun*) limbs of the light: –Nadīm 329.5.

(c) **the five light elements** النسيم والريح *an-nasīmu wa r-rīḥu wa n-nūru wa l-mā’u wa n-nāru*, ‘breeze, wind, light, water, fire’, (for the Aristotelian and Bardesanic origin of which see de Blois 2000b, 17-19), defined:

(1) as the five limbs of the earth of light: –Nadīm 329.7; 332.10.

(2) as the five angels: *al-malā’ikatu l-xamsatu*, –Nadīm 331.6; without the numeral –Nadīm 329.30 [for the designation of the elements as ‘angels’ compare MP (a) *mahrāspan-dān*, So. *mrō’spnd*, both reflecting Av. nom. pl. *aməšā spəntā*, whereby the Sogdian term designates the elements both in Manichaean and Christian texts.]. *wa sammaw ‘ajnāsa n-nūri malā’ikatan*, ‘they called the genera (see below: 5) of the Light angels’, –Malāḥimī 562.17 = –Hākim 51.7 (... *‘abdāna n-nūri*...) = b. al-Jawzī 43.7



(...*'abdāna n-nūri...*) (= –Warrāq §8).

(3) as the five 'kings' (*al-'amlāku l-xamsatu*, but *al-'amlāku* is perhaps an error for *al-malā'ikatu*, 'the angels') and identified with the third great one, God's power: –Nadīm 333.7-8.

(4) as five gods (*al-'ālihatu l-xamsatu*) which the Primal Man put on as his weapons and armour (see درع and سلاح): –Nadīm 329.21-23 (listed twice, the first time in order given above, the second time in the order: *nasīmun, nūrun, mā'un, rīhun, nārun*). [For the designation 'five gods' compare Theodore bar Koni's *ḥamšā alāhē zīwānē*, 'five radiant gods'.]

(5) as five genera (*'ajnāsun*): –Nadīm 329.21, 27, and thus generally in the sources dependant on –Warrāq, with reference also to the five dark elements as 'genera': –Malāḥimī 562.12 (reiterated 579.16) = 'Abd al-Jabbār, *muḡnī* 5.11.1 (reiterated 5.58.20) = –Ḥākim 5a.4 = b. al-Jawzī 43.4 = –Nasafī 1.99.13 = –Šahrastānī 189.14-15 (= –Warrāq §7). –Malāḥimī 562.20 = –Māturīdī 157.7 = 'Abd al-Jabbār, *muḡnī* 5.11.6 (reiterated 5.60.1) (= –Warrāq §10). 'Abd al-Jabbār, *muḡnī* 5.11.9 (reiterated 5.60.17) = –Ḥākim 5a.10 (= –Warrāq §12) et passim.

(d) **the five dark elements**, with three different series of names:

(1) الضباب والحريق والسموم والظلمة *ad-ḡabābu wa l-ḡarīqu wa s-samūmu wa s-sammū wa ḡ-ḡulmatu*, 'fog, scorching, sandstorm, poison, darkness', defined as the limbs of the <earth of> darkness: –Nadīm 329.8 [from a Manichaean source; for the emendation, see عضو].

(2) the corrupt passage –Nadīm 332.22-25 gives the following sequence, evidently from a different Manichaean source: *duxānun* 'smoke', *an-nāru*

'fire', *ar-rīḡu š-šadīdatu l-muḡlimatu* 'dark, harsh wind', *al-mā'u ḡ-ḡaḡīlu*, 'heavy water', *aḡ-ḡulmatu*, 'darkness'.

(3) in the sources dependant on al-Warrāq: الدخان والحريق والظلمة والسموم والضباب *ad-duxānu wa l-ḡarīqu wa ḡ-ḡulmatu wa s-samūmu wa ḡ-ḡabābu*, 'smoke, scorching, darkness, sandstorm, fog', mostly defined as the five genera (*'ajnāsun*) of Darkness: –Nadīm 329.25 [in a passage interpolated by –Nadīm into his Manichaean source]. –Malāḥimī 562.14 (reiterated 579.16) = 'Abd al-Jabbār, *muḡnī* 5.11.1 (reiterated 5.58.20) = –Ḥākim 5a.4 = b. al-Jawzī 43.4 = –Nasafī 1.99.13 = –Šahrastānī 189.14-15 (= –Warrāq §7).

(4) or as five armies: *nazala l-'insānu l-qadīmu 'ilā ḡawri l-'amḡi fa ḡaḡa'a minhu 'uḡūla tilka l-junūdi l-xamsati ḡ-ḡulmiyyati*, 'the Primal Man descended into the lowest depth and cut off from it the roots of those five dark armies', –Malāḥimī 563.22-564.1 = 'Abd al-Jabbār, *muḡnī* 5.13.1 (with minor variants) (= –Warrāq §23; –Nadīm 330.11 has *l-'ajnāsi* instead of *l-junūdi*).

(e) **'five realms'**: see عالم

(f) **'five senses'**: حواس خمس *ḡawāssu xamsun*, '(Light and Darkness each have) five senses', –Māturīdī 157.9 = 'Abd al-Jabbār, *muḡnī* 5.11.8 (reiterated 5.60.5) (= –Nawbaxti §11). –Malāḥimī 579.17. Similarly –Ya'qūbī 1.180.8 (quoted here s.v. معنى) and –Aš'arī 2.337-338. [–Māturīdī and –Aš'arī cite the usual Arabic names for the five senses, but –Ya'qūbī has what seem to be the authentic Manichaean-Arabic names.]

(g) **'five sorts of trees and five sorts of animals'**: *fa ḡadaḡa 'inda ḡālīka l-'aḡjāru wa l-ḡayawānu l-xamsatu ḡ-tayyāratu wa z-zahḡḡāfatu wa s-*



*sabbāḥatu wa ḥawātu l-qawā'imī wa l-ḥaṣārātu*, '(the queen of Darkness went into the abyss) and thereupon there came into existence the five (sorts of) trees and (of) animals: the flying ones, the creeping (reptilian) ones, the swimming ones, those with legs, and the insects', 'Abd al-Jabbār, *muḡnī* 5.19.16-18 (quoting –Misma'i). [I take it that the numeral *al-xamsatu* goes with both *al-'ašjāru* and *al-ḥayawānu*, though one could also translate 'the trees and the five (sorts of) animals', and indeed only the latter are enumerated by 'Abd al-Jabbār. The 'five trees' are mentioned (but not enumerated) in Theodore bar Koni 317.3 in his account of the third creation.]

خندق *xandaqun*, pl. خنادق *xanādiq*, 'ditch, trench'. *ḥurrāsu l-xanādiqi wa l-'aswāri*, 'guardians of the ditches and walls', –Qāsim 52.24-53.1. *bābu l-xanādiqi ṭ-ṭalāḏati*, 'chapter of the three trenches' (in Manes' *Book of Mysteries*), –Nadīm 335.14. *ja'ala ḥawla ḥāḏā l-'ālamī xandaqan ... wa xalḡa ḡālīka l-xandaqi sūran*, 'he made a trench around this world... and a wall beyond that trench', –Nadīm 330.20-21 = –Malāḥimī 564.14-15 (*xalḡa* missing) = 'Abd al-Jabbār, *muḡnī* 5.13.14 (first part only) = b. Abī l-Ḥadīd 5.161.13-15 (first part only) (= –Warrāq §27). *wa mā fihā minā l-'aswāri wa l-xanādiqati wa l-'asāḡīni wa l-qanāḡiri wa l-'abwābi wa l-ḥaḡaḡati*, 'and the walls and trenches and columns and arches and gates and guards that are in them (sc. the earths)', –Malāḥimī 566.8-9 (= –Warrāq §35).

دابة : دب *dābbatun*, pl. دواب *dawābbu*, 'animal'. 'arjuluhū 'arba'un ka 'arjuli

*d-dawābbi*, 'his (sc. the devil's) feet (or legs) are four like the feet of the beasts', –Nadīm 329.13.

دبر *dabara* (u), 'followed s.th., grew old'. *dabarū bi ṣ-ṣiddiqūti* (q.v.) *bi ḥaqqin* (var.: نحن, نحن) *wāḥidin wa sabīlin wāḥidatin 'ilā waḡti waḡatihim*, presumably: 'they grew old in the community of the elect according to one way and one path until the time of their death', –Nadīm 332.6 [or read: *dabarū bi ṣ-ṣiddiqūti naḡw(an) wāḥid(an) wa sabīl(an) wāḥidatan 'ilā waḡti waḡatihim*, 'they followed in righteousness one path and one road until the time of their death' ?]. II *dabbara*, inf. *tadbīrun*, 'made arrangements, managed, manipulated'. *kitābu yusammīhi kitāba l-hudā wa t-tadbīri*, 'the book which he (sc. Manes) calls the Book of guidance and management', –Ya'qūbī 181.8-9. Compare: *risālatu l-hudā ṣ-ṣayīratu*, 'the little epistle of guidance', –Nadīm 336.25; and *risālatu t-tadbīri*, 'the epistle of management', –Nadīm 336.26.

دخان : دخن *duxānun*, 'smoke', one of the five dark elements (anti-breeze) [see خمس (d)]: –Nadīm 329.25; 332.22. *wa d-duxānu llaḡi yanba'u minhu huwa ḡummatu* (variants: خمسة, خمسة) *l-mawti*, 'the smoke which gushes forth from it (sc. the dark earth) is the fever of death', –Nadīm 332.23-24. *wa 'anna rūḡa ṡ-ṡulmati huwa d-duxānu wa huwa yud'ā 'indahumu l-hammāmata* [q.v.], 'and that the spirit of Darkness is the (dark element) smoke and among them it is called the Thoughtful One', –Malāḥimī 562.15-16 = –Xuwārazmī 38.9 (*al-hammāmata 'inda l-mānawīyyati rūḡu ṡ-ṡulmati wa hwa d-*



*duxānu* 'indahum; with variants) = 'Abd al-Jabbār, *muḡnī* 5.11.3-4 (*wa rūḡuhā d-duxānu wa yusammūnahā l-hammāmata*) = -Ḥākim 5a.7 (*wa rūḡuhā d-duxānu wa yud'ā 'indahumu l-hammāmata*) = b. al-Jawzī 43.7 (*wa rūḡuhā d-duxānu*) = -Nasafī 1.99. 15 (*wa rūḡuhu -sic- d-duxānu*) = -Šahrastānī 189.17-18 (*wa rūḡuhā d-duxānu wa hiya tud'ā l-hammāmata*; Badrān has: الهامة (= -Warrāq §7). -Malāḡimī 563.12, 14 = -Nadīm 330.1, 3 = 'Abd al-Jabbār, *muḡnī* 5.12.14, 15 = -Ḥākim 5b.7, 8 = -Šahrastānī 191.1, 2 (= -Warrāq §19, describing the mixture of smoke and breeze).

درع V *tadarra'a*, 'put on a coat of mail, armed himself'. *tadarra'a l-'insānu l-qadīmu bi l-'ajnāsi l-xamsati ... wa ttaxadāhum silāḡan*, 'the Primal Man put on the five genera (= light elements, see خمس) as armour and took them as weapons', -Nadīm 329.21-22. *tadarra'hā wa ja'alāhā junnatan laḡū*, '(the Primal Devil) put them (sc. the five dark elements) on as armour and made them a shield for himself', -Nadīm 329.25-26.

دعا : دعو *da'ā* (ū), 'called', *da'ā biḡi 'ilayhi*, 'summoned s.o. to s.th., preached to s.o. about s.th.'. *da'ā 'ilā maliki* (q.v.) 'awālimi n-nūri wa l-'insāni l-qadīmi wa rūḡi l-ḡayāti, '(Manes) preached the King of the Aeons of Light, and the Primal Man, and the Spirit of Life', -Bayrūnī, 'āḡār 207.20-21. 'amaraka 'an tad'uwa bi ḡaqqika, 'he has commanded you that you should summon in your own right', -Nadīm 328.16-17 ('summon to your own cause' would surely require 'ilā, not bi). *da'ā rūḡu l-ḡayāti l-'insāna l-*

*qadīma bi ṡawtin 'ālin* (edd.: عالى) *ka l-barḡi fī sur'atin fa kāna 'ilāḡan 'āxara*, 'the Spirit of Life called the Primal Man with a loud voice, quick as lightning, and it (sc. the call, or eventually the voice) became another god' (i.e. the Call God), -Nadīm 329.31-32.

دعاء *du'ā'un*, 'call, supplication, invocation, personal prayer'. *du'ā'un 'ilā l-ḡaqqi*, '(the Manichaeans are commanded to offer) personal prayer to God (lit.: the truth)', 'Abd al-Jabbār, *muḡnī* 5.15.10 = -Šahrastānī 192.7 (*ad-du'ā'u 'ilā l-ḡaqqi*) (= -Nawbaxti §46).

دلو *dalwun*, 'bucket, Aquarius'. 'iḡā 'ahalla l-hilālu wa nazalati ṡ-ṡamsu d-dalwa wa maḡā mina ṡ-ṡahri ḡamāniyatū 'ayyāmin, 'when the new crescent has appeared and the sun has taken up residence in Aquarius and eight days of the month have passed' (i.e., on 8th Šḡaṡ), -Nadīm 333.30-31.

دمغ *damaya* (a), 'smashed the brain of s.o., broke the head of s.o., destroyed s.o.': *damayahū* (var.: *dafa'ahū*, *qaḡafahū*) *bi ṡaxratin fa qatalahū*, '(Cain) smashed his (sc. Abel's) head with a rock and killed him', -Nadīm 331.22.

دهليز : دهليز *dihlīzun*, pl. دهاليز *dahālīzu*, 'corridor'. In the gates of the heavens: -Nadīm 330.16, 17, 18.

دائرة : دور *dā'iratun*, pl. دوائر *dawā'iru* and دائرات *dā'irātun*, 'circle'. *ḡalāḡu dā'irātīn*: see ثلث.

ديسان *dayṡānu*, name of a river in Syria. ابن ديسان *ibnu dayṡāna*, 'Bar Dayṡān, Bardesanes'. *ṡahara bnu dayṡāna ba'da marḡiyūna bi naḡwi ḡalāḡina sanatan*



wa 'innamā summiya bna dayšāna li 'annahū wulida 'alā nahrin yuqālu lahū dayšānu, 'Bardesanēs came forward about thirty years after Marcion and he was named the son of Dayšān because he was born on (the banks of) a river which is called Dayšān', –Nadīm 328.22-3.

دیسانی dayšāniyyun, pl. -ūna, 'Bardesanite'. bābu δikri d-daysāniyyīna, 'chapter mentioning the Bardesanites', –Nadīm 336.9. bābu qawli d-daysāniyyīna fī n-naḥsi wa l-jasadi, 'chapter of the doctrine of the Bardesanites concerning the soul and the body', –Nadīm 336.13. bābu r-raddi 'alā d-daysāniyyīna fī naḥsi l-ḥayāti, 'chapter of refutation of the Bardesanites concerning the soul of life' (i.e., the Living Soul; see: نفسی), –Nadīm 336.13-14. qad ḡanna d-daysāniyyatu 'anna 'urūja naḥsi l-ḥayāti wa taḡfiyatahā huwa fī jīfati l-baḡari, 'the Bardesanites have thought that the ascent of the soul of life and its purification take place in the human corpse', –Bayrūnī, *hind* 27.12-13 (evidently quoting the just mentioned chapter in Manes' *Book of mysteries*).

دین dīnun, 'religion, the Manichaean Church, the community of the electi'. With daxala fī, 'to enter the Manichaean community': –Nadīm 332.27, 28, 30 (twice). wa 'in kāna yuḡibbu d-dīna, 'if (an auditor) loves the Church (i.e. the electi)', –Nadīm 332.30. dīnu llāhi wa ḡahāratuhū, 'God's Church and its (doctrinal) purity', –Nadīm 334.5. –Nadīm 334. 5, 10, 20. kānū yuraxxiḡūna li 'aḡli l-maḡhabi wa d-dāḡilīna fīhi 'aḡyā'a maḡḡrata fī d-dīni, 'they used to permit the members of the sect and those who joined it to do

things that are prohibited in the (true Manichaean) religion', –Nadīm 334.30. Also in hendiadyoin with ḡiddīqūn 'electi': ḡifzu d-dīni wa ḡ-ḡiddīqīna, 'protection of the Church and of the electi', –Nadīm 333.1. –Nadīm 335.20. al-'insānu l-muḡāribu l-qātilu li d-dīni wa l-birri l-ḡāḡfīzu lahumā wa li ḡ-ḡiddīqīna, 'the man who does battle and fights on behalf of the religion and piety and who protects them and the electi', –Nadīm 335.18-19. wa hum ḡafazatu d-dīni wa mu'īnī (recte: mu'īnū) ḡ-ḡiddīqīna, 'and they are the protectors of the Church and the helpers of the electi', –Nadīm 335.28. Differently from these passages, ad-dīnu encompasses the entire Manichaean community (electi and auditors) in: ḡikmatuhu d-dīnu l-muqaddasu wa huwa 'alā xamsati ma'ānī (see: عنی) l-mu'allimīna (see: علم) 'abnā'i l-ḡilmi l-muḡammisīna (q.v.) 'abnā'i l-'ilmi l-qissīsīna 'abnā'i 'aqli ḡ-ḡiddīqīna 'abnā'i l-ḡaibi s-sammā'īna 'abnā'i l-fīḡnati, 'his (sc. God's) wisdom is the holy church, which comprises five terms: (1) the teachers, the sons of understanding, (2) the bishops (lit.: deacons), the sons of knowledge, (3) the presbyters, the sons of intelligence, (4) the electi, the sons of secret thought, (5) the auditors, the sons of reason', –Nadīm 333.8-10. bābu s-suqqāḡi (q.v.) mīna (Tajaddud: 'anī) d-dīni, 'chapter of those who have fallen from the religion', –Nadīm 336.13.

دیان dayyāmun, 'religious, pious', fem. pl. دیانات dayyānātun, 'religious things, scriptures(?)': al-qalamu llaḡī yuktabu (better: tuktabu) biḡī kutubu (word missing in one Ms.) d-dayyānāti, 'the script in which are written the manuscripts of the religious



(scriptures)', -Nadīm 328.25 [One could also read *kutubu d-diyānāti*, 'books of the religions', but why plural?]

مذهب: *maḏhabun*, pl. مذاهب *maḏāhibu*, 'path, way of life, doctrine, sect'. *maḏāhibu l-manāniyyati*, 'the doctrines of the Manichaeans', -Nadīm 327.29. *wa kānū 'alā l-maḏhabi llaḏī 'umira fattiqu bi d-duxūli fihi*, 'and they (the baptists) followed the way of life that Patticius had been commanded to enter', -Nadīm 328.6. *rajuḷāni qad tabī'āhu 'alā maḏhabihi*, 'two men who had followed him in his doctrine', -Nadīm 328.19. *istaxraja mānī maḏhabahū mina l-majūsiyyati wa n-naṣrāniyyati*, 'Manes extrapolated his doctrine from Zoroastrianism and Christianity', -Nadīm 328.24-5. *'alā maḏhabi mānī*, 'according to Manes' doctrine', -Nadīm 331.3. *kānū yuraxxišūna li 'ahli l-maḏhabi wa d-dāxilīna fihi 'ašyā'a maḥzūrata fi d-dīni*, 'they used to permit the members of the sect and those who joined it to do things that are prohibited in the (true Manichaean) religion', -Nadīm 334.30. -Nadīm 338.16, 18.

رأس: *ra'īsun*, pl. رؤساء *ru'asā'u*, 'headman, leader'. -Nadīm 338.6 (pl.), 13 (pl.). Designates the Manichaean archegos (otherwise: إمام; q.v.) in: -Nadīm 334.15, 17, 29; 335.1 (pl.); 337.13 (pl.), 20; 338.18 (*min ru'asā'ihim fi l-maḏhabī*), 19, 24. رياسة *riyāsātun*, 'leadership, the rank of archegos'. -Nadīm 334.8, 16, 21, 24; 337.19; 338.25.

رياء: *riyā'un*, 'hypocrisy', is Flügel's reading in -Nadīm 332.29, based on the *rasm* in two Mss.; Tajaddud's

reading النبات 'plants' fits the context.

ربيع: *'arba'un*, 'four'. *al-'īmānu bi l-'aḏā'imi l-'arba'i* (var.: *l-'arba'ati*) *llāhi wa nūrihī wa quwwatihī wa ḥikmatihī*, 'belief in the four great ones: God, his light, his strength and his wisdom', -Nadīm 333.6. *bābu l-qawli fī l-'arwāḥi l-'arba'i* (one Ms.: *l-'arba'ati*) *z-zuwwāli*, 'chapter of the discourse concerning the four ephemeral (? see: زول) spirits (in Manes' Book of Mysteries)', -Nadīm 336.12.

رجز: *rujzun* or *rijzun*, 'filth'. *'arāhu rujzahā* (var. زجرها), '(Jesus) made him (sc. Adam) see her (sc. Eve's) filthiness', -Nadīm 331.11. Personified: -Nadīm 331.4 (var. الزجر).

رحم: *raḥimun* or *riḥmun*, pl. أرحام *'arḥāmun*, 'womb, uterus'. *wa lam yazal fī 'ālamī z-zulmati yawrun 'amīqun yusammā raḥimu z-zulmati*, 'in the realm of Darkness there has always been a deep abyss called the womb of Darkness', 'Abd al-Jabbār, *muḡnī* 5.19.12-13 (quoting -Misma'i). *wa za'amū 'anna l-hammāmata* (q.v.) *rūḥa z-zulmati hiya llatī tuṣawwiru l-ḥayawāna fī 'arḥāmi l-'ummahāti ... wa tunbitu n-nabāta fī l-'arḍi*, 'and they claimed that the Thoughtful One, the spirit of Darkness, is the one who forms animals in the wombs of their mothers (...) and causes plants to grow in the earth', -Malāḥimī 565.21-566.1 (= -Warrāq §33).

رخص: *raxuṣa* (u). II *raxxaṣa lahū bihī*, 'permitted s.o. to do something'. Constructed with a direct object in: *kānū yuraxxišūna li 'ahli l-maḏhabi wa d-*



*dāxilīna fīhi 'ašyā'a mahzūrata fī d-dīni*, 'they used to permit the members of the sect and those who joined it to do things that are prohibited in the (true Manichaean) religion', -Nadīm 334.30.

رد *radda* (u), 'sent back, repelled'. II *raddada*, inf. *tardīdun*, 'repelled, repeated'. V *taraddada*, inf. *taraddudun*, 'was thrown back, came back, visited again and again'. *yataraddadūna*, '(the sinners) will be thrown back and forth (in the hell fire)', -Nadīm 336.4 (= Šb. 316: *wardānd*). With reference to reincarnation: *ba'da l-muddati t-jawīlati min taraddudihī*, '(the auditor will be reborn as an electus) after the long duration of his returning', -Nadīm 335.22-23. *lā yazālu yataraddadu fī l-'ālamī fī l-'aḏābi*, '(the sinner) will continuously be sent back in the world in suffering', -Nadīm 335.26. It would be smoother also to read: *lā yazālu <yataraddadu> fī l-'ālamī*, '(the deceased auditor) will continuously be <sent back> in the world', in -Nadīm 335.21. *'anna n-nufūsa lā tamūtu wa 'annahā fī t-tardīdi munqalibatun 'ilā šibhi kulli šūratin*, 'that the souls do not die and that they transform themselves repeatedly into nearly every form', -Bayrūnī, *hind* 27.9-10 (quoting Manes' *Book of mysteries*) [or read ...fī \*t-taraddudi munqalibatun..., '...they are in (a state of constant) \*return, transforming themselves...?].

ردم *radmun*, pl. ردم *rudūmun*, 'rubble, rubble heap, dam'. *'arḏuhā ḡātu ... rudūmin*, 'its earth (i.e. the earth of Darkness) has dams', -Nadīm 332.21. *ar-radmi llaḏī taḥtahā*, 'the dam that is beneath (the earths)', -Malāḥimī 566.8

(= -Warrāq §35).

رروان (-Nadīm 328.16 apparatus): see ررس .

رسول *rasūlun*, pl. رسل *rusulun*, 'messenger, apostle'. *li mā jarā bihī r-rasmu fī kutubi r-rusuli*, 'as was the custom in the books of the (earlier) apostles', -Bayrūnī, *hind* 19.4-5 (quoting Manes' *Treasure of the living*). *'anna l-ḥikmata wa l-'a'māla* (for a possible emendation see: حکم ; ed. adds *hiya*, but this is not necessary) *llatī lam yazal rusulu llāhi ta'tī bihā fī zamanin dūna zamanin fa kāna majī'uhum* (read: *-hunna* or *-hā*; the latter is supported by مجيئ in -Marwazī) *fī ba'ḏi l-qurūni 'alā yadayi r-rasūli llaḏi huwa l-buddu 'ilā bilādi l-hindi wa fī ba'ḏihā 'alā yaday zarādušta 'ilā 'arḏi fārisa wa fī ba'ḏihā 'alā yaday 'īsā 'ilā 'arḏi l-mayribi ṭumma nazala hāḏā l-waḥyu wa jā'at hāḏihi n-nubuwwatu fī hāḏā l-qarni l-'axīri 'alā yadayya 'anā mānī rasūlu 'ilāhi l-ḥaqqi 'ilā 'arḏi bābila*, 'The wisdom and (good) deeds, which God's messengers constantly brought with them time after time, came in one age at the hands of the messenger who is the Buddha to the country of the Indians and in another age at the hands of Zarathushtra to the land of Persia and in another age at the hands of Jesus to the land of the west. Then this revelation descended and this prophethood came in this last age at my hands, I who am Manes, the messenger of the god of truth, to the land of Babylon', -Bayrūnī, *'āḏār* 207.14-18 (quoting the *Šābuhragān*). A corrupt version of the same text (evidently taken from -Bayrūnī) is found in -Marwazī/Kruk 65.7-11.



*mubārakun hādīnā l-fāraqlītu rasūlu n-nūri*, 'blessed is our guide, the Paraclete, the apostle of Light', –Nadīm 333.15.

رصد *raṣadun*, pl. أرصاد *'arṣādun*, 'lookout, spy'. *taraka l-'arṣāda 'alā l-muslimīna*, 'he would send out his secret agents to hunt down the Muslims', –Nadīm 337.25.

رطوبة *ruṭūbatun*, 'moisture', in Aristotelian theory one of the four basic qualities. 'Abd al-Jabbār, *muṣnī* 5.15.7 = –Šahrastānī 192.5 (= –Nawbaxti §45; for this passage see: مزج).

رطانة *raṭānatun*, *riṭānatun*, 'jargon, unintelligible speech'. *raṭānata* (var.: بطان *s-sihri*; meaning?) *s-sihri*, 'the gibberish of sorcery', –Nadīm 331.24.

VIII *irta'ada*, 'trembled'. *ra'āhā muta'āliyatān fa rta'ada wa tadāxala ba'ḏuhū fī ba'ḏin*, '(the Primal Devil) saw them (sc. the flashes of light) rising up and he trembled and some of him blended with some (of the Light)', –Nadīm 329.16. [See the parallel passage in Theodore bar Koni 313.]

II *rawwaḥa* 'refreshed, revived'. *rawwaḥa 'ani n-nafsi* (or *l-'anfusi*), 'relaxed', inf. ترويح *tarwīḥun*. *mā fīhi mina l-laḏḏati wa t-tarwīhi 'ani l-'anfusi wa ḥayāti l-ḥayawāni fa mina n-nasīmi*, 'the pleasure, and the relaxation, and the life of living beings which are in it (sc. the mixture of the elements breeze and smoke) are from the breeze', –Malāḥimī 563.13 = –Nadīm 330.2 (= –Warrāq §19). *wa l-ḥayātu wa r-rūḥu mina n-nasīmi*, 'and the life and the spirit are from the breeze', 'Abd al-Jabbār 5.12.14 = –Ḥākim 5b.7-8 (*fa ...*) =

–Šahrastānī (*wa 'innamā l-ḥayātu wa r-rūḥu fī hādā l-'ālamī mina n-nasīmi*) (= –Nawbaxti §19; *ar-rūḥu* is –Nawbaxti's misunderstanding of –Warrāq's *at-tarwīḥu 'ani l-'anfusi*).

روح *rūḥun*, pl. ارواح *'arwāḥun* (m. or f.), 'spirit'. *'awlada bi rūḥi yamnatihī* (Tajaddud: ثمانية; or read: *bi rūḥin yamnatahū*) ... *l-'insāna l-qadīma*, '(the king of the paradise of Light) engendered the Primal Man with (the help of) the spirit of his right hand (or: a spirit at his right hand)', [evidently: the Mother of Life, alias the Great Spirit], –Nadīm 329.20. *min 'arwāḥi z-zulmati*, 'from the spirits of Darkness', –Nadīm 329.29. *bābu l-'arwāḥi s-sab'i* (var.: *s-sab'ati*), 'chapter of the seven spirits' (in Manes' *Book of mysteries*), –Nadīm 336.12. *bābu l-qawli fī l-'arwāḥi l-'arba'i* (one Ms.: *l-'arba'ati*) *z-zuwwāli*, 'chapter of the discourse concerning the four ephemeral (? see: زول) spirits (in the same book)', –Nadīm 336.12. The designation of Jesus as *kalimatu llāhu wa rūḥuhū*, 'the word of God and his spirit', in –Šahrastānī 192.11, is an insertion by –Šahrastānī in the text of –Nawbaxti §47 (see the parallel passages cited s.v. عيسى); the identification of Jesus with the holy spirit is Islamic, not Manichaean.

روح الحياة *rūḥu l-ḥayāti*, 'the Spirit of Life', the third god of the second evocation. –Bayrūnī 'āḏār 207.21. –Nadīm 329.29, 31; 331.7-8, 29. *rūḥu l-ḥayāti min 'ālamī* (q.v.) *l-mayribi*, 'the Spirit of Life (will come) from the realm of west', –Nadīm 336.1 (= Šb. 304-5: *mihr-yazad az xwarniwār pādḡōs*) [Aramaic *rūḥā ḥayyā*, MP *waxš zīndag* etc. mean 'the living spirit'. The Arabic form seems to reflect an Aramaic *rūḥā ḡ-ḥayyē*.]



روح *δū rūhin*, 'possessing a spirit, animate'. 'an lā ta'tiya 'ilā δī r-rūhi mā takrahu 'an yu'tā 'ilayka, 'that you should not do to the animate being what you would not wish to be done to you', 'Abd al-Jabbār, *muṣnī* 5.15.11-12 = -Hākim 6a.14 (with minor differences) = b. al-Jawzī 43.13 ('an lā yu'ḍiya δā rūhin, 'that he not injure any animate being') = -Šahrastānī ('an lā ya'tiya 'alā δī rūhin mā yakrahu 'an yu'tā 'ilayhi bī miṭlihi, with variants in the Mss.) (= -Nawbaxti §46). b. al-Murtaḍā/Kessler 349.9 departs from his source (i.e., -Hākim) and writes: *nahyun* 'an... 'ilāmi l-ḥayawāni bi 'ayyi wajhin, 'prohibition of harming animals in any manner'. This looks suspiciously like: *harrama ḍabha l-ḥayawāni wa 'ilāmāhū wa 'iḍā'a n-nāra wa l-mā'a wa n-nabāta* 'alā 'ablayi wajhin, '(Manes) prohibited in the most serious manner the slaughter of animals and harming them and injuring fire and water and plants', -Bayrūnī, *āṭār* 207.21-22.

روحاني *rūhāniyyun*, 'spiritual': *lahū xamsatu 'a'dā'ini l-ḥilmu wa l-'ilmu wa l-'aqlu wa l-ḡaybu* (var.: *l-ḡayḡu*) *wa l-fiṣnatu wa xamsatun 'uxara rūhāniyyatun wa hiya l-ḡubbu wa l-'imānu wa l-wafā'u wa l-mawaddatu* (var.: *l-muruwwatu*) *wa l-ḡikmatu*, '(the light) has five limbs: understanding, knowledge, intelligence, secret (thought) and reason, and five other spiritual (limbs), namely: love, faith, loyalty, friendliness and wisdom' [cf. خمسة (a) and (b)], -Nadīm 329.4-6.

ريح *rīhun*, 'wind', one of the five light elements [see خمسة (c)]. -Nadīm 329.7, 21, 23; 332.10; 333.7. -Malāḡimī 562.13 = 'Abd al-Jabbār, *muṣnī* 5.11.2 = -Hākim 5a.5 = b. al-Jawzī 43.5 = -Nasafī 1.99.14 = -Šahrastānī 189.16

(= -Warrāq §7, describing it as one of the four 'bodies' of Light). -Malāḡimī 563.19 = -Nadīm 330.7 = 'Abd al-Jabbār, *muṣnī* 5.12.18 = -Hākim 5b.11 = -Šahrastānī 191.3 (= -Warrāq §22, describing the mixture of *sumūmun* and wind).

*ar-rīhu š-šadīdatu l-muḡlimatu*, 'dark, harsh wind', the corresponding dark element: -Nadīm 332.25.

رائحة *rā'ihatun*, 'smell, fragrance', used for one of the five senses (see: عني) in -Ya'qūbī 180.8.

روفریاد *raw-faryād* and برفریاد *bar-faryād*, that is, Persian for 'go (as) a help' and 'take help', seem the most likely readings for the names of the two daughters of Wise Woman of the Age by the unnamed angel. For the former the Mss. have فریاد or فریار in -Nadīm 331.19, and (unpointed) روفریاد or روفریار or روم بان in -Nadīm 332.5; for the latter they have برفریاد or برفریار or (without points) بربریار in -Nadīm 331.19, and برفریاد (only -n- is pointed), بریاد or بربریار or برفریاد in -Nadīm 332.5.

زبر *izba'arra*, (= IV of the expanded root زبر\*) 'bristled his hair' (in anger or the like). -Malāḡimī 565.16 (= -Warrāq §31).

زجر *zajrun*, 'prevention, reprimand'. Read: زجر *rujzun* (q.v.) in -Nadīm 331.4, 11.

زجرهون '?'. -Nadīm 329.31.

زرد *zarada* (u), and VIII ازدرد *izdarada*, 'gulped, swallowed', *izdarada wa staraṭa*, '(the Primal Devil) gulped and swallowed', -Nadīm 329.14. (see also: سراط; and the Syr. glossary s.v. bl').



زرادشت *zarāduštu*, 'Zarathushtra, Zoroaster' [this is apparently the spelling used in the Manichaean sources. The variant reading *zardušt(u)* is evidently a 'correction' by scribes conversant with New Persian.] *'alā yaday zarādušta 'ilā 'arđi fārisa*, 'at the hands of Zoroaster to the land of Persia', –Bayrūnī, *'āḏār* 207.16 (quoting the *Šābuhragān*). *zarādušta 'ilā 'arđi fārisa*, '(God sent) Zoroaster to the land of Persia', 'Abd al-Jabbār, *muynī* 5.15.13-14 = –Hākim 6a.16 (*zardušta 'ilā fārisa*, but b. al-Murtaḏā/Kessler 349.12 has *zarādušta*) = –Šahrastānī 192.11 (Cureton like 'Abd al-Jabbār; Badrān has *zardušta* without variants) (= –Nawbaxti §47, quoting Yazdānbuxt).

زرع *zar'un*, 'sowing'. *nahā 'ani n-nikāhi wa z-zar'i*, 'he prohibited marriage/intercourse and sowing/agriculture', –Hākim 6a.14-15 = b. al-Murtaḏā/Kessler 349.10-11 (quoting –Hākim) (= –Nawbaxti §46, though the passage is missing in the other sources dependent on –Nawbaxti).

زكو *zakuwwun*, 'Zakō'. *ma'ahū rajulāni qad tabi'āhu 'alā maḏhabihī 'ahaduhumā yuqālu lahū šim'ūnu wa l-'āxaru zakuwwan* (sic; var.: زكو; the accusative ending is wrong in any case) *wa ma'ahū 'abūhu*, 'with him were two men who had followed him in his doctrine, one of whom is called Simon and the other Zakō, and his father was with him too', –Nadīm 328.19-20. (This is the person known in Parthian texts as (mry)zkw or (mry)zqw. According to CMC 106, when Manes left the baptists he was accompanied only by his father Pattikios and two 'young

men', [Symeo]n and Abizachias. This would seem to suggest that Abizachias and Zakō are the same person.) *risālatu zakuwwin fī z-zamāni*, 'epistle of Zakō on time', –Nadīm 337.1.

زندیق *zindīqun*, pl. زندقة *zanādiqatun*, 'Manichaean', (1) as epithet of Manes himself: –Ya'qūbī 180.4; (2) more or less explicitly as a designation of Manichaeans and those accused of Manichaeism: –Nadīm 338.5, 14 (pl.), 15, 17; (3) loosely for 'heretic, renegade, unbeliever': passim in Muslim sources. [For the etymology and history of the word see *EP* s.v. 'zindīk'.]

زندقة *zandaqatun*, 'Manichaeism'. –Nadīm 338.1, 5, 6, 13.

زنا or زانی *zīnan*, also زناء *zīnā'un*, 'adultery, fornication, any sort of unlawful sexual intercourse'. *tarku z-zinā*, 'abandonment of fornication' (one of the ten commandments incumbent on the auditors), –Nadīm 333.10. Same phrase in 'Abd al-Jabbār, *muynī* 5.15.11 = –Hākim 6a.13-14 (*nahā 'ani z-zinā*) = b. al-Jawzī 43.12 (= –Nawbaxti §46).

زوال *zā'ilun*, pl. زوَال *zuwwālun*, 'transitory, ephemeral'. *bābu l-qawli fī l-'arwāhi l-'arba'i* (one Ms.: *l-'arba'ati*) *z-zuwwāli* (word omitted in one Ms.), 'chapter of the discourse concerning the four ephemeral spirits (in Manes Book of Mysteries)', –Nadīm 336.12 [Henning, in Andreas-Henning 1934, 880, fn. 5, compared the Parthian text M42 which tells how Jesus 'sent the four pure winds/spirits to aid me and bound the three winds/spirits, destroyed Jerusalem' etc., suggesting (tentatively) that the four winds are the four gospels and the three winds the three



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عمود السبع *amūdu s-subḥi*, see: عمود

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*silāḥun*, 'weapon'. *tadarra'a l-'insānu l-qadīmu bi l-'ajnāsi l-xamsati ... wa ttaxaḏahum silāḥan*, 'the Primal Man put on the five genera (= light elements, see خمس) as armour and took them as weapons', –Nadīm 329.21-22 [note that in the enumeration that follows the element fire is compared with a 'shield' (*mijannun*, 329.23) and a 'spearhead' (*sinānun*, 329.24), i.e. it is both armour and weapon.]

*sammun*, 'poison', one of the five dark elements (anti-water) [see خمس (d)]. –Nadīm 329.8.

*samūmun*, 'hot wind, sandstorm', another one of the five dark elements (anti-wind). –Nadīm 329.8, 25. –Malāḥimī 562.15 = 'Abd al-Jabbār, *muḡnī* 5.11.3 = –Ḥākim 5a.6 = b. al-



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*saqaṭa* (u), 'fell', act. part. *ساقط* *sāqīṭun*, pl. *سقاط* *suqqāṭun*. *bābu s-suqqāṭi* (thus L; the other Mss. have *سقط* or *mina* (Tajaddud: 'anī) *d-dīni*, 'chapter of those who have fallen from the religion', –Nadīm 336.13.

*sikkatun*, pl. *sikakun*, 'alley'. *ja'ala fī tilka d-dahālizi* (q.v.) ... *sitta 'atabātin wa fī kulli wāḥidatin mina l-'atabāti ṭalāḍīna sikkatin wa fī kulli sikkatin iḏnay 'ašara šaffan wa ja'ala l-'atabāti wa s-sikaka wa š-šufūṣa min 'a'ālīhā fī 'uluwwi s-samāwāti*, 'in those (heavenly) corridors he made ... six thresholds (~ months) and in each one of the thresholds he made thirty alleys (~ days) and in each alley twelve rows (~ double hours), and he made the thresholds and alleys and rows (suspended) from the upper regions in the heights of the heavens', –Nadīm 330.18-20.

*silāḥun*, 'weapon'. *tadarra'a l-'insānu l-qadīmu bi l-'ajnāsi l-xamsati* ... *wa ttaxaḍahum silāḥan*, 'the Primal Man put on the five genera (= light elements, see *خمس*) as armour and took them as weapons', –Nadīm 329.21-22 [note that in the enumeration that follows the element fire is compared with a 'shield' (*mijannun*, 329.23) and a 'spearhead' (*sinānun*, 329.24), i.e. it is both armour and weapon.]

*sammun*, 'poison', one of the five dark elements (anti-water) [see *خمس* (d)]. –Nadīm 329.8.

*samūmun*, 'hot wind, sandstorm', another one of the five dark elements (anti-wind). –Nadīm 329.8, 25. –Malāḥimī 562.15 = 'Abd al-Jabbār, *muḡnī* 5.11.3 = –Hākim 5a.6 = b. al-



Jawzī 43.7 = -Nasafī 1.99.15 = -Šahrastānī 189.17 (= -Warrāq §7, describing it as one of the four 'bodies' of Darkness). -Malāḥimī 563.18, 19 = -Nadīm 330.7, 8 = 'Abd al-Jabbār, *muḡnī* 5.12.18 = -Hākim 5b.11 = -Šahrastānī 191.3 (= -Warrāq §22, describing the mixture of *sumūmun* and wind).

سمع *sammā'un*, pl. *sammā'ūna*, 'auditor'. -Mas'ūdī, *murūj* 1.200.7 (edd.: السماع). -Bayrūnī 'āḏār 208.2 (pl.). -Bayrūnī, *ẓilāl* 175.8 (pl.). -Nadīm 333.5 (pl.; var. *sāmī'ina*), 9 (pl.); 336.16 (pl.), 17 (pl.), 25 (pl.); 337.5 (pl.), 6 (pl., twice), 11.

سور *sūrun*, pl. أسوار *'aswārun*, 'wall, enclosure'. -*ḥurrāsu l-xanādiqi wa l-'aswāri*, 'guardians of the ditches and walls', -Qāsim 52.24-53.1. *ja'ala xalfa ḏālīka l-xandaqi sūran*, 'he made a wall beyond that ditch', -Nadīm 330.21 = -Malāḥimī 564.15 (*xalfa* missing) (= -Warrāq §27). *wa mā fihā mina l-'aswāri wa l-xanādiqati wa l-'asāḡini wa l-qanāḡiri wa l-'abwābi wa l-ḡafaḡati*, 'and the walls and trenches and columns and arches and gates and guards that are in them (sc. the earths)', -Malāḥimī 566.8-9 (= -Warrāq §35).

سوري *sūriyyun*, 'Syrian'. *li mānī sab'atu kutubin 'aḡaduhā fārisī wa sittatun sūriyyun* (recte: *sūriyyatun*) *bi luḡati sūriyā*, 'Manes composed seven writings of which one is Persian and six are Syrian, in the language of Syria', -Nadīm 336.8. [For the identity of the seven books see: صج]

\**sīsīnu*, 'Sisīn', Manes' successor as head of the Church. When not

otherwise noted the name is always (mis)spelt سيسي, quasi 'Sīs'. -Nadīm 334.4. -Nadīm 336.25 (C,H have سلس; L,V omit the name), 26 (twice; C,H سلس; L,V apparently سيسي both times), 27 (same variants).

The 'Sisīn the dualist' to whom ar-Rāzī devoted a 'refutation' (*ar-raddu 'alā +sīsina ṡ-ṡānawīyyi*, -Bayrūnī, *fihrist* 18.8 and parallels) is perhaps not Manes' successor, but a namesake in ar-Rāzī's own time.

السابورقان *aš-šāburaqānu*, or السابرقان *as-sāburaqānu*, or الشابورقان *aš-šābūraqānu*, the title of one of Manes' books (MP. *šābuhragān*). -Ya'qūbī 181.6 (السابرقان; quoted). -Nadīm 336.16 (السابرقان with bad variants). -Bayrūnī, *fihrist* 4.5 (الشابورقان). -Bayrūnī, 'āḏār 207.14 (الشابورقان; quoted); 208.8 (الشابورقان; quoted), 14 (الشابورقان). -Hākim 4b.11 (الشابرقان). 'Abd al-Jabbār, *muḡnī* 5.15.1 (السابرقان) = -Hākim 6a.7 (الشابرقان) and 6a.9 (السابرقان without article) = -Šahrastānī 192.2 (الشابرقان with bad variants) (= -Nawbaxti §43: two vague quotations from 'the beginning of the Šābuhragān and book aleph of the Gospel'; see my commentary ad loc.).

شائل *šāṡilu*, and شيت *šīṡun*, (1) 'Seth, Shethel', the son of Adam and Eve. [an-Nadīm uses the form شائل for *šēṡel* (with -ā- for foreign -ē-), like Man. MP *šytyl*, *šytyl*, Mandaic *šytyl*; an-Nawbaxti has the usual Arabic-Islamic form شيت for Hebrew *šēṡ*]. *ṡumma ḡaharat li ādama šajaratun yuḡālu lahā lwṡys fa ḡahara minhā labanun fa kāna yuḡaḏḏī ṡ-ṡabiyya bihī wa sammāhu bi smihā ṡumma sammāhu ba'da ḏālīka šāṡila*, 'Then there appeared to Adam a tree which is called لوطيس [q.v.] from



which milk came forth, so he used to nourish the boy with that milk and he named him with the name of that tree, but afterwards he named him Shethel', -Nadīm 332.1-2. *lammā ra'āhu šāḏilu* (var.: شائل), 'when Shethel saw him', -Nadīm 332.4. -Nadīm 332.5; *ḏumma šīḏan*, 'then (God sent) Seth', 'Abd al-Jabbār, *muḡnī* 5.15.13 = -Ḥākim 6a.15 (*šīḏun*) = -Šahrastānī 192.10 (= -Naw-baxtī §47, quoting Yazdānbuxt).

(2) 'Shethel', an early Manichaean missionary (Coptic *sēḏēl*). *risālatu šāḏila* (thus Tajaddud; Flügel's Mss. have: شائل, شاس, شاس), 'epistle of Shethel and ...', -Nadīm 336.30.

*šajarun*, 'trees' (coll.) is probably a mistake in both editions for *siḡrun* 'sorcery' (q.v.) in -Nadīm 331.24. Conversely Flügel's السحر is a mistake for الشجر 'trees' in -Nadīm 332.29 (correct in Tajaddud).

*šarāratun*, 'wickedness, evil'. -Malāḡimī 562.4 (= -Warrāq §4). -Malāḡimī 563.6 (= -Warrāq §18)

*mašriqun*, 'east'. *halumma naṇṭaliqu 'ilā l-mašriqi 'ilā nūri llāhi wa ḡikmatihī*, 'Lo! We shall set out towards the east, towards God's light and wisdom', -Nadīm 332.4. *al-bašīru mina l-mašriqi*, 'the (Third) messenger (will come) from the east', -Nadīm 335.31 (= Šb. 301-2: *rōšn-šah[r-yazad] az xwarāsān*).

*šamsun*, 'sun'. *fa š-šamsu tastašfi n-nūra llaḏi mtazaja bi šayāṭini l-ḡarri wa l-qamaru yastašfi mā mtazaja bi šayāṭini l-bardi*, 'the sun separates the Light which had been mixed with the devils of heat and the moon separates

what had been mixed with the devils of cold', -Malāḡimī 564.1718 = -Nadīm 330.23-24 (slight variants) = 'Abd al-Jabbār, *muḡnī* 5.13.16-17 (*tastaqšī ... yastaqšī* and other slight variants) = -Šahrastānī 191.7-8 (*tastašfi*, var. *tastaqšī ... yastašfi n-nūra llaḏi mtazaja ...*) (= -Warrāq §28).

الشمس والظل 'touching each other like) sun(-light) and shadow': see ظل

*šammāsun*, the common word for 'deacon' in Arabic Christian usage [from Syr. *šammāšā*, probably borrowed from Coptic *šmšit*, 'servant'], but in Manichaeism the second rank of the hierarchy (below the teachers and above the presbyters), in effect 'bishops'. [cf Aug. *Haer.* 46.16.174]. *aš-šammāsu*, 'the deacon/bishop', -Mas'ūdī, *murūj* 1.200.6.

Hence the denominative verb II *šammasa*, 'performed the office of a deacon'. *al-mušammisīna* (Tajaddud: *'abnā'i l-'ilmi*, 'the deacons/bishops, the sons of knowledge', -Nadīm 333.9. [cf. Schaefer 1934, 11, following Huart. In theory, one could emend *aš-šammāsīna* to *al-mušammisīna*, but the correct plural of *šammāsun* is *šamāmīsatun*. It is thus perhaps better to assume that the Manichaeans used *šammāsun* and *mušammisun* interchangeably.]

*šahida* (a), 'bore witness, testified'. *šahādatun*, 'testimony'. With *alā* normally 'against s.o.' and with *li* 'for s.o.', but in the following chapter headings from Manes' *Book of mysteries* 'alā must mean 'about' and *li* must mean 'to': *bābu šahādati +bištāsaḡa* (q.v.) 'alā l-ḡabībi (q.v.), 'chapter of the testimony of Hystaspes



about (Jesus) the Beloved', –Nadīm 336.9. *bābu šahādati* ... (blank in Mss.) 'alā nafsihī li ya'qūba (q.v.), 'chapter of the testimony of NN. about himself to Jacob/James', –Nadīm 336.10. *bābu šahādati 'īsā 'alā nafsihī fī yahūdā*, 'chapter of the testimony of Jesus about himself in Judaea', –Nadīm 336.11. *bābu bīdā'i šahādati <bni?> l-yamīni* (q.v.; var. *l-yumnā*) *ba'da ḡalabihī*, 'chapter of the first part of the testimony of <the son of?> the right (i.e. the righteous man?) after his victory', –Nadīm 336.11-12. *bābu šahādati 'ādama 'alā 'īsā*, 'chapter of the testimony of Adam about Jesus', –Nadīm 336.12-13.

شهوة *šahwatun*, 'greed, lust', often in hendyadis with حرص *ḥirṣun* (q.v.). –Nadīm 328.12 (pl.). *li šahwatihi waqa'a 'alayhā*, 'he had intercourse with her because of his lust', –Nadīm 331.25. *xālaṭahā bi š-šahwati*, 'he mingled with her in lust', –Nadīm 332.29. –Nadīm 332.3-4; 333.1.

Personified: *al-ḥirṣu wa š-šahwatu*, –Nadīm 331.4. 'ilā l-'arkūnayni š-šahwati wa l-ḥirṣi '... to the two archons, Lust and Greed', –Nadīm 331.9 (apparatus; Ms. V only. L has *l-ḥirṣi* only, while the other Mss. omit both names. For this corrupt passage see (أركون).

شائت *šāiṭun*, see شائل

شیطان *šayṭānun*, pl. شیاطین *šayāṭīnu*, 'satan, devil'. *min tilka l-'arḍi l-muḡlimi kāna š-šayṭānu*, 'from that dark earth came forth the devil', –Nadīm 329.11. *takawwanat šayṭānan*, 'they (sc. the dark elements) formed themselves into a devil', –Nadīm 329.12. *lammā*

*takawwana hādā š-šayṭānu mina ḡ-ḡulmati wa yusammā 'ibliša l-qadīma*, 'when this devil formed himself from Darkness, and he is called the Primal Devil', –Nadīm 329.13-14. –Nadīm 329.17; 331.9 (pl.), 10 (pl.). *šayṭānu l-ḥirṣi wa š-šahwati wa š-sayāṭīnu*, 'the devil of greed and lust and the (other) devils', –Nadīm 335.12. –Nadīm 335.19, 20, 23. *fa š-šamsu tastaṣfī n-nūra llaḍi mtazaja bi šayāṭīni l-ḥarri wa l-qamaru yastaṣfī mā mtazaja bi šayāṭīni l-bardi*, 'the sun separates the Light which had been mixed with the devils of heat and the moon separates what had been mixed with the devils of cold', –Malāḥimī 564.1718 = –Nadīm 330.23-24 (slight variants) = 'Abd al-Jabbār, *muḡnī* 5.13.16-17 (*tastaṣfī*... *yastaṣfī* and other slight variants) = –Šahrastānī 191.7-8 (*tastaṣfī*, var. *tastaṣfī* ... *yastaṣfī n-nūra llaḍi mtazaja*...) (= –Warrāq §28). [see also إبليس].

صبح *ṣubḥun*, 'dawn'. صبح اليقين والتأسيس : see صبح.

عمود الصبح is a (recurrent) error for عمود السبح (see: عمود).

صادق *sadaqa* (u), 'was truthful'. صديق *šiddiqun*, pl. -ūna, 'righteous, Manichaean electus'. *aš-šiddiqūna wa hum 'abrāru l-mānawīyyati wa zuhhāduhum*, 'the electi, and they are the pious ones of the Manichaeans and their ascetics', –Bayrūnī 'āṭār 207.22-23. –Bayrūnī 'āṭār 208.4 (pl.). –Bayrūnī, *ḡilāl* 175.3 (pl.). *ḥifzu d-dīni wa š-šiddiqīna*, 'protection of the Church and of the electi', –Nadīm 333.1. –Nadīm 335.20. *al-ḥāfiḡu ... li š-šiddiqīna*, 'the one who protects the electi', –Nadīm 335.18-19. *wa hum*



*ḥafazatu d-dīni wa mu'inī* (recte: *mu'inū*) *ṣ-ṣiddiqīna*, 'and they are the protectors of the Church and the helpers of the electi', –Nadīm 335.28. –Nadīm 335.10, 12, 13, 14, 22, 26, 28. *aṣ-ṣiddiqūna mina l-jināni*, '(there shall come) the electi from paradise', –Nadīm 336.2 (= Šb. 310-1: [*dēn*] *warān kē andar wahištā*[w *hend*], 'the electi who are in paradise'). *wa laysat tilka l-jaḥīmu qādiratan 'alā l-ʾiḍrārī bi ṣ-ṣiddiqīna*, 'and that hell-fire has no power to harm the electi', –Nadīm 336.4-5 (= Šb. 317-8: *ud awēšān dēnwarān hān āyēb aōn nē wizāyād*). *fa ʾiḍā naẓara ʾulāʾika l-ʾaḍimūna ʾilā ṣ-ṣiddiqīna*, 'when those sinners look towards the electi', –Nadīm 336.5 (= Šb. 321-3: *ud hān duškirdagān ... ul nīšānd ud dēnwarān išnāsānd*, 'those sinners ... will look up and recognise the electi'). Also in the narrower sense of 'electi who are not clergymen', the fourth rank (see: *عنى*) of the Manichaean hierarchy, in –Nadīm 333.9 (pl.). Read *\*aṣ-ṣiddiqūn* also in –Mas'ūdī, *murūj* 1.200.7 (Mss.: *المصدقون، الصدوقون*). *ṣiddiqūtun*, 'righteousness, the community of the elect'. *dabarū bi ṣ-ṣiddiqūti* (bad variant: *بالصديقون*) *bi ḥaqqin wāḥidin wa sabīlin wāḥidatin ʾilā waqti wafātihim*, presumably: 'they grew old in the community of the elect according to one way and one path until the time of their death', –Nadīm 332.6 [see *دبر* for an alternative translation]. *xaraja ʾilā ṣ-ṣiddiqūti*, '(he gave away his wealth and) went out into the community of the elect', i.e. 'became an electus', –Nadīm 334.11.

*مصرع: miṣrāʾun*, 'leaf of a door'. *'alā kulli wāḥidin mina d-dahālizi* (q.v.) *miṣrāʾayni*, 'on each one of the corridors

(in the gates of the heavens) (he made) two door leaves', –Nadīm 330.17-18.

*صعد ṣaʿida* (a), 'rose up, ascended'. *ka ʾanna ʾāxiḍan yaʾxuḍuhū fa yaṣʾadu bihī ʾilā l-jawwi ḍumma yarudduhū wa rubbamā ʾaqāma l-yawma wa l-yawmayni*, '(Manes' mother had visions) as though someone would take him and ascend with him into the air and then bring him back, and sometimes he stayed there for the (whole) day or two days', –Nadīm 328.8. *ʾinnahū kāna yaṣʾadu min bayni ʾaṣḥābihī ʾilā s-samāʾi fa yamkuḍu fihā ʾayyāman ḍumma yanzilu ʾilayhim*, 'that he used to ascend from the midst of his companions into heaven and remain there for some days and then descend to them', –Bayrūnī, *ʾaḍār* 209.6-7.

*صف ṣaffun*, pl. *صفوف ṣufūfun*, 'row'. *wa fī kulli sikkatin iḍnay ʾašara ṣaffan wa jaʾala l-ʾatabāti wa s-sikaka wa ṣ-ṣufūfa min ʾaʾālihā fī ʾuluwwi s-samāwāti*, 'and in each alley (~ day) (he made) twelve rows (~ double hours), and he made the thresholds and alleys and rows (suspended) from the upper regions in the heights of the heavens', –Nadīm 330.19-20.

*مصاف maṣaffun*, pl. *مصاف maṣāffu*, 'line (of battle)'. The ungrammatical phrase *jaʾalahum maṣāffan* (sic Ms.: *مصافا*) *li n-nūri* in –Malāḥimī 564.10 is perhaps a mistake for *jaʾalahum muṣāqiban* (*مصافيا*) *li n-nūri*, 'he placed them (sc. the fettered demons) adjacent to the Light', as 'Abd al-Jabbār 5.13.10 has it (= –Warrāq §26).

*صفى ṣaffā*, inf. *تصفية taṣfiyatun*, 'purified, clarified, filtered'. *qad ẓanna d-dayṣāniyyatu ʾanna ʾurūja naḥsi*



*l-ḥayāti wa taṣṣiyatahā huwa fī jīfati l-bašari*, 'the Bardesanites have thought that the ascent of the soul of life and its purification take place in the human corpse', –Bayrūnī, *hind* 27.12-13 (evidently quoting Manes' *Book of mysteries*). X *istaṣfā*, inf. استصفاء *istaṣfā'un*, 'considered pure, selected, separated', in these texts fluctuating in the Mss. with forms of the tenth stem of نصي (q.v.).

Ⅰ *ṣalaba* (i), and Ⅱ *ṣallaba*, inf. *taṣlībun*, 'crucified', but in Arabic this verb is mostly used in the sense 'gibbeted, exposed the body of an executed criminal'. *al-maṣīḥu l-maṣlūbu llaḏī ṣalabahū l-yahūdu*, 'the crucified Christ, whom the Jews crucified', –Nadīm 336.10-11. *wa lammā qatalahū ṣal(l)abahū niṣṣayni*, 'and when he (sc. Šābuhr) killed him (sc. Manes) he gibbeted him in two halves', –Nadīm 335.2. *risālatu mānā* (var. *mānī*) *fī t-taṣlībī*, 'Epistle of mānā (the vessel?) concerning the gibbeting', –Nadīm 337.10 [see مانی]. *lammā qatalahū kisrā wa ṣal(l)abahū*, 'when the Persian king killed and gibbeted him', –Nadīm 337.15.

Ⅲ *ṣalbu*, 'crucifixion, gibbeting'. *wa ṣ-ṣalbu lā* (var.: *wa 'ammā ṣ-ṣalbu fa lā*) *šakka fīhi*, 'as for the fact that he was gibbeted, there is no doubt about it', –Nadīm 335.4.

مصلوب *maṣlūbun*, 'crucified': see *ṣalaba*.

صلوة *ṣalātun*, pl. صلوات *ṣalawātun*, '(ritual) prayer, blessing'. *yaḏkuru ṣ-ṣalāta wa mā yanbaṣī 'an yusta'mala li xalāši r-rūḥi*, '(in his *Gospels* Manes) discusses the ritual prayer and what one must do for the salvation of the spirit',

–Ya'qūbī 181.10. *ṣalawātu l-manāniyyati* (sic. MS.<sup>5</sup>; ed.: الثائية) *li ṣ-ṣiddiqīna sab'un 'awwaluhā ṣalātu l-'amūdi fī niṣfi n-nahāri sab'un wa ḏalāḏūna rak'atan wa fī yawmi l-iḏnayni +bi nuqṣāni* (ed.: ينقصان) *rak'atayni ḏumma l-'aṣru 'iḥdā wa 'iṣrūna rak'atan ḏumma l-'atamatu xamsatun wa iṣrūna rak'atan ḏumma niṣfu sā'atin mina l-layli miḏluḥā ḏumma niṣfu l-layli ḏalāḏūna rak'atan ḏumma l-fajru xamsūna rak'atan ḏumma l-baṣīru fī 'āxiri l-layli wa 'awwali n-nahāri sittatun wa 'iṣrūna rak'atan wa s-sammā'ūna minhumu l-muṣṭayilūna bi d-dunyā yuṣallūna 'arba'a ṣalawāti fī ṣ-zuhri wa l-'iṣā'i wa l-fajri wa ṭulū'i š-šamsi*, 'the prayers of the Manichaeans are seven for the elect, of which the first is the prayer of the Column (of Glory) at midday, 37 bowings, but on Mondays with a reduction by two bowings, then mid-afternoon, 21 bowings, then nightfall, 25 bowings, then half an hour into the night, the same (number), then midnight, 30 bowings, then dawn, 50 bowings, then (the prayer of) the (Third) Messenger, 26 bowings; but the auditors among them, those namely who busy themselves with the affairs of the world, perform four acts of prayer at noon, nightfall, dawn and the rising of the sun', –Bayrūnī, *ṣilāl* 175.3-9. *farḏu ṣalawātin 'arba'in 'aw sab'in*, 'the duty of four or seven prayers', –Nadīm 333.13 (followed by the formulae uttered during some of the prostrations).

<sup>5</sup>According to Kennedy in his translation of the *ṣilāl*; that this account concerns the Manichaeans is already clear enough from the context. For a detailed discussion of this passage and the afterwards cited passage from -Nadīm see de Blois 2000a.



*fa 'ammā ṣ-ṣalātu l-'ulā fa 'inda z-zawāli wa ṣ-ṣalātu ṭ-ṭāniyatu bayna z-zawāli wa ṣurūbi ṣ-ṣamsi ṭumma ṣalātu l-mayribi ba'da ṣurūbi ṣ-ṣamsi ṭumma ṣalātu (l-mayribi...ṣalātu missing in Mss. L,V) l-'atamati ba'da l-mayribi bi ṭalāṭi sātātīn wa yaḥḥalu fī kullī ṣalātīn wa sajdātīn miḍla mā fa'ala fī ṣ-ṣalāti l-'ulā wa hiya ṣalātu l-baṣīri (wrong in L,V), 'as for the first prayer (sc. of the auditors), it is at the moment immediately after midday, and the second prayer is between that moment and the setting of the sun, then the sunset prayer after the setting of the sun, then the prayer of nightfall three hours after sunset, and at every prayer and prostrations he does just as he did at the first prayer, and it is the prayer of the (Third) Messenger', –Nadīm 333.26-28. *farāḍa... ṣ-ṣalawāti l-'arba'a*, 'he imposed the four prayers', –Šahrastānī 192.6 = Abū l-Ma'ālī 145.20 (*čahār namāz kunand*) = 'Abd al-Jabbār, *muḥnī* 5.15.10 (*ṣalātun* only) = –Hākim 6a.13 (*ṣalātun* only) (= –Nawbaxti §46.)*

*ṣalwa* is used, exceptionally, not for 'act of ritual prayer', but 'individual prayer formula' in: *'idā farāya min ṣ-ṣalawāti l-'ašri btada'a fī ṣalātīn 'uxrā*, 'when he has finished with the ten prayers he begins another prayer', –Nadīm 333.25.

*ṣindūdun*, 'commander, leader'. With article, the name or epithet of the leading archon, presumably Saklas, Syr. *'šqlwn*, etc. *ṭumma 'inna 'ulā'ika l-'arākinata wa ḍālīka ṣ-ṣindūda ṡammū*, 'then verily those archons and that commander and Eve were grieved', –Nadīm 331.23 [the pronoun *ḍālīka* indicates that the 'commander' had already been mentioned in the section

of the text not quoted by –Nadīm ]. *'allama ṣ-ṣindūdu li ḥawwā'a raṭānata* (q.v.) *s-sihri*, 'the commander instructed Eve in the secret language of sorcery', –Nadīm 331.23-24. –Nadīm 331.25, 27, 31; 332.2

*ṣanamun*, pl. *ṣanām*, 'idol'. *baytu l-'aṣnāmi*, 'house of idols, pagan temple': –Nadīm 328.2, 3. *tarku 'ibādati l-'aṣnāmi*, 'abandoning idol worship', –Nadīm 333.10. See also *وثن*.

*ṣawtun*, 'voice, sound'. *da'ā rūḥu l-ḥayātī l-'insāna l-qadīma bi ṣawtin 'ālīn* (edd.: *عالی*) *ka l-barqī fī sur'atin fa kāna 'ilāhan 'āxara*, 'the Spirit of Life called the Primal Man with a loud voice, quick as lightning, and it (sc. the call, or eventually the voice) became another god' (i.e. the Call God), –Nadīm 329.31-32. Used for one of the five senses (see: *عنى*), in effect 'hearing', in –Ya'qūbī 180.8.

*ṣūratun*, 'form, eidos'. *wa lam yazal fī kullī wāḥidīn min ḥādayni l-'aṣlayni ṣūratun 'aṣīmatun hiya malikatu ḍālīka l-'aṣli wa sāt'isuhū (+sāt'isatun?) fīhi fa l-ḥammāmatu* (q.v.) *malikatu 'aṣli ṣ-ṣul-mati wa 'ālamihā wa 'abū l-'aṣamati maliku 'aṣli n-nūri wa 'ālamihī*, 'in each one of these two principles there was always a great form which is the monarch of that principle and its guiding force, whereby the Thoughtful One is the monarch (queen) of the principle and realm of Darkness and the Father of Greatness is the monarch (king) of the principle and realm of Light', 'Abd al-Jabbār, *muḥnī* 5.19.9-11 (quoting –Misma'i).

*ṣāma* (ū), 'fasted, abstained', *صام* : *صوم*



inf. صوم *šawmun* and صيام *šiyāmun*, 'fast'. *muwāṣalatu š-šawmī*, 'continuous fasting', i.e. fasting for periods of several days, one of the obligations of the elect, –Bayrūnī, 'āḏār 207.23-208.1. *šawmu sub'i l-'umri*, (the auditors are obliged to) 'fasting of one seventh of their life' (i.e., every Sunday), –Bayrūnī, 'āḏār 208.3. *šawmu sub'i l-'umri*, 'fasting one seventh of their life', b. al-Jawzī 43.11-12 = Abū l-Ma'ālī 145.19-20 (*haft yak az 'umr i xwēš rōza dārand*) = –Hākim 6a.13 (*wa lahum šiyāmu 'ayyāmi*, 'they have some days' fasting') (= –Nawbaxti §46). *šiyāma sab'ati 'ayyāmin 'abadan fī kulli šahrin*, (Manes obliged the auditors to) 'the fast of seven days always in every month', –Nadīm 333.5-6. [This last statement represents a misunderstanding of the statement in the common source used by al-Bayrūnī and an-Nawbaxti about fasting 'one seventh of their life'.] *fa 'ammā š-šawmu fa 'idā nazalati š-šamsu l-qawsa wa šāra l-qamaru nūran kulluhū yuṣāmu yawmayni lā yuṣṣaru baynahumā fa 'idā 'ahalla l-hilālu yuṣāmu yawmayni lā yuṣṣaru baynahumā ḏummā min ba'di ḏālika yuṣāmu 'idā šāra nūran yawmayni fī l-jadyi ḏummā 'idā 'ahalla l-hilālu* (last 20 words omitted in L,V) *wa nazalati š-šamsu d-dalwa wa maḏā mina š-šahri ḏamāniyatu 'ayyāmin hīna 'idā* (L,V omit) *ḏalāḏina yawman yuṣṣaru kulla yawmin 'inda ḡurūbi š-šamsi*, 'As for the fast: when the sun has taken up residence in Sagittarius and the whole of the moon has become light (i.e., in the middle [full moon] of Kānūn I) one fasts for two days without breaking the fast between them. And when the new crescent has appeared (in the next month, i.e. at the beginning of Kānūn II) one fasts for two days

without breaking the fast between them. Then, after that one fasts for two days when (the moon) has become (all) light (and the sun is still) in Capricorn (i.e. in the middle of Kānūn II). Then when the new crescent has appeared and the sun has taken up residence in Aquarius and eight days of the month (Šbāt) have passed, then one fasts for thirty days (until the Bēma festival on 7 Āḏār), breaking the fast every day at the setting of the sun', –Nadīm 333.28-334.1.

الصين : *aš-šīnu*, 'China, the Chinese', but in these texts normally in the sense 'the Chinese dependencies in Central Asia, Turkistan'. *kāna mānī da'ā l-hinda wa š-šīna wa 'ahla xurāsāna*, 'Manes had (already) preached to the Indians and Chinese and people of Khurasan', –Nadīm 328.31. *maliku š-šīni wa 'ahsabu šāḥiba t-tuḡuzḡuzi* (q.v), 'the king of China, but I think (the author means) the lord of the Tughuzghuz (= Uyghurs)', –Nadīm 337.23. *'inna 'akḏara l-'atrāki š-šarḡiyyati wa 'ahli š-šīni wa t-tubbatī wa ba'da l-hindi 'alā dīnihi*, 'most of the eastern Turks and the people of China and Tibet and some of the Indians follow his religion', –Bayrūnī, 'āḏār 209.2-3.

ضباب : *dabābun*, 'fog', one of the five dark elements [see خمس (d)], that is 'anti-breeze' in –Nadīm 329.8, but 'anti-water' in passages dependent on –Warrāq, namely: –Nadīm 329.25; –Malāḥimī 562.15 = 'Abd al-Jabbār, *muḡnī* 5.11.3 = –Hākim 5a.6 = b. al-Jawzī 43.7 = –Nasafī 1.99.15 = –Šahrastānī 189.17 (= –Warrāq §7, describing it as one of the four 'bodies' of Darkness); –Malāḥimī 563.20, 21 = –Nadīm 330.8, 10 = 'Abd al-Jabbār,



*muḡnī* 5.12.18 = –Hākim 5b.12 = –Šahrastānī 191.3 (= –Warrāq §22, describing the mixture of fog and water).

ضَحْ *dihhun*, ‘sunlight’. –Bayrūnī, *fihris* 4.4 mentions a Manichaean book with a title which appears in Kraus’s edition as *ṣubḡu l-yaqīni wa t-ta’sīsī*, ‘the dawn of certainty and foundation’, but Sachau had read (from the same unique Ms.) the first word as ضَحْ, ‘sunlight’. *dihhun* is a rare word, but it is certainly possible in a book-title and it gives a better sense than *ṣubḡun*; the equally rare ضَحْ *dihun*, with the same meaning, is also possible; all three readings are actually only different pointings of the same *rasm*. In this passage al-Bayrūnī says that he had found a manuscript of ‘books of the Manichaeans’ encompassing (1) *Pragmateia*, (2) *Book of giants*, (3) *Treasury of the living*, (4) *Light (or Dawn) of certainty and foundation*, (5) *Gospel*, (6) *Šābuhragān*, (7) *Book of mysteries* as well as ‘a number of epistles’. This must be confronted with –Nadīm 336.7, who states that Manes composed seven books (*kutubun*): six in ‘Syrian’ (Aramaic) and one (sc. *Šābuhragān*) in Persian, distinct from the afterwards enumerated ‘epistles’ (*rasā’ilu*). But, in the evidently fragmentary list that follows this statement by an-Nadīm, two of the titles mentioned by al-Bayrūnī (no. 4 and 5) are missing, while the other five appear in exactly the same form. However, we do have in –Nadīm 336.16 what seem to be the names of the chapters of no. 4. Read perhaps: *kitābu <dihhi l-yaqīni wa t-ta’sīsī wa yaḥtawī ‘alā bāb> farā’iḡi s-sammā’īna bābi* (Tajaddud: *farā’iḡi muḡtabayna*, ‘Book <of

the Light of certainty and foundation, and it encompasses: Chapter> of the obligations of the auditors; Chapter of the obligations of the elect’. See also Kessler 1889, 201-2, and Colpe 1954, 133-4.

اضَرَّ *darra* (*u*), ‘harmed, injured’. IV *’aḡarra bi*, inf. اِضْرَار *’idrārun*, ‘id.’. *wa laysat tilka l-jaḥīmu qādiratan ‘alā l-’idrāri bi ṣ-ṣiddiqīna*, ‘and that hell-fire has no power to harm the electi’, –Nadīm 336.4-5 (= Šb. 317-8: *ud awēšān dēnwarān hān āyēb aōn nē wizāyād*).

عَضَّرَ *ḡarra’a* (*a*) *’ilā*, ‘abased o.s. to, implored’. V تَضَرَّعَ *taḡarra’a* *’ilā*, ‘id.’. *yataḡarra’ūna* (variants in the pointing) *’ilayhim*, ‘(the sinners) will implore them’, –Nadīm 336.5 (= Šb. 324-5: *u-šān paywahān ōh gōwānd*).

ضَرِمَ *ḡarima* (*a*), ‘caught fire, blazed’. VIII اضْطَرَمَّ *iḡṭarama*, ‘id.’, inf. اضْطِرَام *iḡṭirāmun*, ‘conflagration’. With reference to the Great Fire: see the passages cited s.v. نَار (lemma: نور).

ضعف *ḡi’fun*, pl. اضعاف *’aḡ’āfun*, ‘double, a multiple’. *fī bilādī minā l-muslimīna ’aḡ’āfu man fī bilādika min ’ahli dīnī*, ‘in my country there are several times as many Muslims as there are followers of my religion in your country’, –Nadīm 337.23-4.

ضَارَ : ضُور *ḡāra* (*ū*), ‘harmed, injured’. V تَضَوَّرَ *taḡawwara*, ‘writhed with pain’. +*yataḡawwarūna* (C,H: يتصورون; wrong *rasm* in L and V) *fī ḡālīka l-jaḥīmi*, ‘(the sinners) will writhe with pain in that hell-fire’, –Nadīm 336.4 (Šb. 317 has the hapax legomenon **prbys’nd**; see



the MP. glossary).

طعم *ṭa'mun*, 'taste', one of the five senses (see: عى), –Ya'qūbī 180.8.

طيب *ṭībun*, 'goodness, fragrance'. *lammā rā'a l-malā'ikatu l-xamsatu nūra llāhi wa ṭibahū* (var.: وطنه, وطينه) *llaḏī stalla* (var. *stalaba*) *l-ḥirṣu wa 'asarahū* (or read: 'asarrahū), 'when the five angels (i.e. the light elements, see خمس) saw God's light and his goodness (or: fragrance) which Greed had snatched and bound (or: concealed)', –Nadīm 331.6-7. [cf. M3414 (Sundermann 1981, lines 1461-1472; see also the glossary, pp. 175-6 s.v. **xwšn**): **rwšnyh** 'wd **xwšn** 'y yzd'n 'y "z **rbwd**, 'the light and goodness (or fragrance?) of the gods which Āz (personified greed, hyle) had robbed'].  
طائر: طائر *ṭā'irun*, 'flying creature, bird'. *janāḥuhū ka janāḥi ṭā'irin*, 'his (sc. the devil's) wing is like the wing of a bird', –Nadīm 329.13.

IV اطاف *aṭāfa bi*, 'surrounded, encircled'. *muṭīfina bi tilka l-jaḥīmi*, 'surrounding that hell-fire', –Nadīm 336.2 (= Šb. 308-9: *p[ē]rāmōm ō[y] āyēb ē[s]tā[nd]*).

ظل *ṣillun*, 'shadow'. *kānā mutamassayni 'alā miṭāli z-zilli wa š-šamsi*, (before their mixture, Light and Darkness) 'were touching each other like shadow and sun(-light)', –Ya'qūbī 1.180.12-13. Evidently in the same textual tradition as: *kānā mutamassayni ka šu'ā'i š-šamsi wa z-zilli*, (some of the Manichaeans say that the two principles) 'were touching each other like the rays of the sun and the shadow', –Malāḥimī 562.10-11 =

'Abd al-Jabbār, *muṣnī* 5.10.18-19 (*yatamāssāni min ḡayri fāṣilin ka tamāssi š-šamsi wa z-zilli*, '... without a divider ...'; paraphrased 5.58.10-11) = –Hākim 5a.3 (*bi l-mumāssati ka ttiṣāli z-zilli wa š-šamsi*) (= –Warrāq §6). A corrupted version of the same statement can be found in –Šahrastānī 188.19 (*mutaḥāḏayni kamā taḥāḏa š-šaxṣu* [thus in all Mss.] *wa z-zillu*, 'facing each other the way the person and the shadow face each other', inserted in his transcript of –Warrāq §3). Cf also ŠGW 16,51-52: *q du buniaštaa hamāihā-astāšni ham-vīmaṇdihā aḇq būṭ cuṇ aṭāḇ u āsāeaa vaṣq nē būṭ hēci nišāmī u vašādāi miiqn*, 'the proximity (\**hamāihā-estišn*) of the two principles along a common border was like (that of) sun(light) and shadow (*āṭiāb ud sāyag*) and there was no \*gap (?) and open space (*wiṣādagīh*) between them'.

ظلمة: ظلمة *ṣulmatun*, (1) 'Darkness', one of the two principles. –Nadīm 329.3 et passim (*ṣulmatun* on its first occurrence [but with the article in Tajaddud], thereafter *aṣ-ṣulmatu*).

(2) 'darkness', one of the five dark elements (anti-light) [see خمس (d)]. –Nadīm 329.8, 25; 332.23. –Malāḥimī 562.15 = 'Abd al-Jabbār, *muṣnī* 5.11.3 = –Hākim 5a.6 (correct in Ms.; b. al-Murtaḏā/Kessler 347.7 has *as-sawādu*) = b. al-Jawzī 43.7 = –Nasafī 1.99.15 = –Šahrastānī 189.16 (= –Warrāq §7, describing it as one of the four 'bodies' of Darkness). –Malāḥimī 563.16, 18 = –Nadīm 330.5, 6 = 'Abd al-Jabbār, *muṣnī* 5.12.16, 18 = –Hākim 5b.9, 11 = –Šahrastānī 191.3 (= –Warrāq §21, describing the mixture of the element light with the element darkness).



عتبة 'atabatun, pl. -ātun, 'threshold, lintel'. *ja'ala fī tilka d-dahālizi* (q.v.) ... *sitta 'atabātin wa fī kulli wāḥidatin minna l-'atabāti ḥalāḥḥina sikkatin wa fī kulli sikkatin idnay 'ašara šaffan wa ja'ala l-'atabāti wa s-sikaka wa š-šufūfa min 'a'ālīhā fī 'uluwwi s-samāwāti*, 'in those (heavenly) corridors ... he made six thresholds (~ months) and in each one of the thresholds he made thirty alleys (~ days) and in each alley twelve rows (~ double hours), and he made the thresholds and alleys and rows (suspended) from the upper regions in the heights of the heavens', -Nadīm 330.18-20.

عذراء 'aḍrā'u, pl. عذاري 'aḍārā, 'virgin, maiden'. *'inna l-junūda n-nayyirīna yusammawna 'abkārān* (q.v.) *wa 'aḍārā*, 'the luminous hosts are called maidens and virgins', -Bayrūnī, *hind* 19.3 (quoting Manes' *Treasure of the living*).

عرب 'arabun, 'Arabs' (collective), pl. عربان 'urbānun. العرب is a mistake for المغرب in two of the passages cited s.v. غرب, and a manipulative insertion in one of the passages cited s.v. ختم. For عربان in -Nadīm 327.31, see: أسقف.

عرض 'araḍun, pl. أعراض 'a'rāḍun, 'accident, nonessential characteristic'. 'Abd al-Jabbār, *muḡnī* 5.11.16 (pl.), 18 (pl.), 5.62.13 (pl.), cf. -Ḥākim 5a.18 (pl.) (= -Nawbaxti §15). -Malāḥimī 566.14 (pl.), 17 (pl.), 19 (= -Warrāq §37). [For a discussion of these garbled and recondite passages I must refer to my edition of the Warrāq/Nawbaxti fragments.]

عشر 'ašrun, 'ten'. 'ašru farā'ida, 'ten

obligations', -Nadīm 333.5. *al-farā'idu l-'ašru*, 'the ten obligations', -Nadīm 333.10 (misprint in Tajaddud), followed by an enumeration of the obligations. *risālatu l-kalimāti l-'ašri*, 'epistle of the ten words', -Nadīm 336.22.

'ašru samāwātin, 'ten heavens'. 'ašra samāwātin wa ḥamāniya 'araḍina, '(he built) ten heavens and eight earths', -Nadīm 330.15 = -Malāḥimī 564.7 (Ms.: .... ḥamānin ...) = 'Abd al-Jabbār, *muḡnī* 5.13.7-8 (= -Warrāq §25).

عشر 'ušrun, 'tenth part, tithe'. *at-taṣadduqu bi 'ušri l-mulki*, '(the auditors are obliged) to give as alms the tenth part of their property', -Bayrūnī, 'āḥār 208.3. *al-'ušru min 'amwālihim*, 'one tenth of their properties', -Ḥākim 61.12 = b. al-Murtaḍā/Kessler 349.8 (... fī ...) = 'Abd al-Jabbār 5.15.10 (*zakātun*) = -Šahrastānī 192.6 (*al-'ušru fī l-'amwāli kullihā*) = Abū l-Ma'ālī 145.18 ('uṣr az māl i xwēš dādan) (= -Nawbaxti §46).

عضو 'uḍwun, pl. أعضاء 'a'dā'un, 'member, limb'. *lahū xamsatu 'a'dā'in il-ḥilmu wa l-'ilmu wa l-'aqlu wa l-ḡaybu* (var.: *l-ḡayḍu*) *wa l-fīḡnatu wa xamsatu 'uxara rūḡāniyyatin wa ḥiya l-ḡubbu wa l-'īmānu wa l-waḡḍu wa l-mawaddatu* (var.: *l-muruwwatu*) *wa l-ḡikmatu*, '(the light) has five limbs: understanding, knowledge, intelligence, secret (thought) and reason, and five other spiritual (limbs), namely: love, faith, loyalty, friendliness and wisdom', -Nadīm 329.4-6. *wa 'a'dā'u l-jawwi xamsatuni l-ḡilmu wa l-'ilmu wa l-'aqlu wa l-ḡaybu wa l-fīḡnatu wa 'a'dā'u l-'arḡi n-nasīmu wa r-rīḡu wa n-nūru wa l-mā'u wa n-nāru*, 'and the limbs of the air are five: understanding ... (as above), and the limbs of the earth are breeze, wind, light,



er and fire', –Nadīm 329.6-7; *al-nu l-'āxaru huwa z-ḡulmatu* (...) *wa Tuhā xamsatuni d-ḡabābu wa 'īqu wa s-samūmu wa s-sammu wa 'lmatu*, 'But the other essence is tness (and with it there is a dark ) and its limbs are five: fog, scorch-sandstorm, poison, darkness', fīm 329.8 [The addition seems necessary for the sake of the parallelism the preceding phrase. Also, the is *min tilka l-'arḡi l-muḡlimati*, *that dark earth*', in 329.11 imply the dark earth had been mentioned ously.] *al-'āzamatu* (read: ⟨'abū⟩ *l-'āzamatī*?) *hāḡiḡi l-'a'ḡā'u l-'ašaratu kulluhā llatī hiya li l-jawwi wa l-'arḡi*, tness (or: <the father of> great-) is all these ten limbs that belong air and the earth', –Nadīm 332.11-

l 'glorified, exalted'. IV 'attached rance to'. Either of these is ble in: *al-'aḡadu yu'ḡimūnahū*, ungrammatically, in C,H,L; Ms as corrected it to *yu'ḡimuhū/ḡimuhū* (*'āmmatu l-manāniyyati* : *l-māniyyatī*) *wa l-iḡnayni nuhū xawāṣṣuhum*, 'the common e among the Manichaeans (i.e., the ors) honour Sunday, but their elite the elect) honour Monday', fīm 334.1.

عظيم *'aḡimūn*, pl. عظام *'aḡā'imū*, l, mighty'. *an-nūru huwa l-'aḡimu valu*, 'the light is the first great –Nadīm 329.4. *al-'īmānu bi 'imi l-'arba'i* (var. *l-'arba'atī*) *llāhi irihī wa quwwatihī wa ḡikmatihī*, f in the four great ones: God, his his strength and his wisdom', fīm 333.6.

عظام *'āzamatun*, pl. عظمت

*'āzamatun*, 'greatness, majesty'. *al-'āzamatu* (read: ⟨'abū⟩ *l-'āzamatī*?) *hāḡiḡi l-'a'ḡā'u l-'ašaratu kulluhā llatī hiya li l-jawwi wa l-'arḡi*, 'greatness (or: <the father of> greatness?) is all these ten limbs that belong to the air and the earth', –Nadīm 332.11-12. *li l-'ilāhi fī hāḡiḡi l-'arḡi 'āzamatun iḡnā 'ašara*, 'the god in this (Light-)earth possesses twelve greatnesses', –Nadīm 332.17-18 (see بکر).

أبو العظمة *'abū l-'āzamatī*: see أبو

عفريت *'ifrītun*, pl. عفاريث *'afārītu*, 'demon'. *wa qad qāla mānī 'inna 'abā l-'āzamatī* (for the reading see: أبو) *wajjaha malā'ikatahū li taḡarubi mā btayā muḡārabatahū mina l-hammāmati* (q.v.) *wa 'afārītihā*, 'And Manes said that the Father of Greatness directed his angels to do battle with the Thoughtful One and with the demons of hers with whom he desired to do battle', 'Abd al-Jabbār, *muḡnī* 5.14.8-9 (= –Nawbaxti §39). *lam yazal tuwallidu z-ḡulmatu šayāfīna wa 'arākinatan wa 'afārīta*, 'the Darkness continuously engendered devils and archons and demons', –Šahrastānī 190.9 (expansion of –Nawbaxti §9. The parallel passage in b. al-Jawzī 43.8 has only *šayāfīna*).

عقد *'aqada* (i), 'tied, tied up, knotted'. *'anna r-riyāsata mā kānat tu'qadu* (or read: *taq'udu*?) *'illā bi bābila*, 'that the headship had not been tied down (or \*stationed) other than in Babylon', –Nadīm 337.20. *intaḡalati r-riyāsata 'ilā samarḡanda wa šārū ya'ḡidūnahā* (bad variant: *ya'taḡidūnahā*; read: *yua'ḡidūnahā*?) *ḡumma ba'da 'an kānat lā tatimmu 'illā bi bābila*, 'the headship was transferred to Samarḡand and they (sc. the Manichaeans) then tied it down



(or \*stationed it) (there), after it had (previously) not been established other than in Babylon', –Nadīm 338.25. [The emendation of *تعقد* to *تقعد* and of *يعقدونها* to *يقعدونها* is trivial, and gives a better sense. See also the parallel passages cited under *بابل*].

*'aqlun*, 'intelligence', the third of the five intellectual forces [cf. *خمس* (a)]. –Nadīm 329.5, 7; 332.11; 333.9. *'ālamu l-'aqli*, –Nadīm 329.18.

*'illatun*, pl. *'ilalun*, 'disease, pretext, reason, cause'. –Nadīm 333.11 (pl.).

*'ilmun*, 'knowledge', the second of the five intellectual forces [cf. *خمس* (a)]. –Nadīm 329.4, 7. –Nadīm 332.11. –Nadīm 333.9. *'ālamu l-'ilmi*, –Nadīm 329.18.

حكم العلم والحكمة

*mu'allimun*, pl. *-ūna*, 'teacher', the highest rank (see: *عنى*) of the Manichaean hierarchy. –Nadīm 333.8 (pl.; misprint in Flügel<sup>2</sup>); 336.22.

*'ālamun*, pl. *'ālamūna* and *'awālimu*, (l) *'awālimūna* or *'awālimu*, (l) *'awālimūna*, 'world, cosmos'. –Nadīm 329.1, 3; 335.30. *'inna l-'ālama* (vocalise: *العلم*) *'alā jabalin* (q.v.) *mā'ilin*, 'that the cosmos is (situated) on an inclining mountain', –Ya'qūbī 181.7-8 [see *جبل* for a discussion of this difficult passage].

(2) 'realm', referring to the successive realms of the five intellectual forces: [cf. *خمس* (a, 3)]: –Nadīm 329.17-18 (five times). Thus presumably also in: *bi xamsati 'ālamīhi wa bi 'anāširihī l-iḏnay 'ašara*, 'with his five realms and with his twelve constituents' [see *عنصر*], –Nadīm 329.20.

(3) in the extract from the

Šābuhragān quoted by –Nadīm 334. *'ālamun* renders MP. *pādgōs*, 'region' *min 'ālamī l-jadyi*, 'from the realm of the east', –Nadīm 335.31 (= Šb. 304.31) *abarag pādgōs*, 'from the north region'. *min 'ālamī l-mayribi*, 'from the realm of the west', –Nadīm 335.32 (= Šb. 304-5: *az xwarniwār pādgōs* 'from the western region').

(4) 'eternity' [like Syriac *'ā* Mandaic *'lm*, also as Aramaic loanword in MP and Pa: *Plmyn*, 'eternal(ly)']. *li l-'aḏmatī l-'aḏmī l-munīri l-lādī min l-'ālamīna* (vocalise: *العلمين*) 'the Father of Greatness, the great, luminous, who has come forth from eternity', i.e., who has always existed. –Nadīm 333.24 [cf. Andreas-Hennrich 1934, 853, fn. 2, comparing Part 1 of the *pydr rwšn bwdg hsyng 'ž y'wyd'n*, 'luminous father who has been primordially from eternity'. Compare also Mandaic *mn Plm*, lit. 'from to eternity', 'forever'.]

(5) *'ilā nūrin fawqahā fī 'ālā s-subaḥi*, '(the sun conveys the part of Light) to a light above it in the realm of praises', –Malāḥimī 565.8 = –Nadīm 330.26 (variant: ... *t-tasbīḥi*) (= –Wald 1929, §29).

*maliku 'awālim nūri*, *ملك عوالم النور* *maliku 'ālamī n-nūr*, *ملك عالم النور* see *ملك*.

*'āmmatun*, 'common people', as opposed to *xāššatun*, 'elite'. *al-'aḥadu yu'ḏimūnahū* (see *عظم* for variant reading) *'āmmatu l-manāniyy* (var. *l-māniyyati*) *wa l-iḏnay yu'ḏimuhū xawāššuhum*, 'the common people among the Manichaeans (i.e., auditors) honour Sunday, but their elect (i.e., the elect) honour Monday'. –Nadīm 334.1.



عمود: *amūdun*, 'column, pillar'.  
 عمود السبع: *amūdu s-subaḥi*, 'the pillar of  
 glories', the Arabic name for the  
 Column of Glory (Syr. *esṭūn šuḃḥā*).  
*mā qālū min 'amūdi s-subaḥi* (var.:  
 قَالُوا), 'what they said of the column of  
 glories', –Qāsim 53.2. *'amūdi  
 subaḥihim* (var.: شَحِيم), '(concerning)  
 their column of glories', –Qāsim 53.9.  
 [If the variants with -š- are correct, then  
 al-Qāsim's source would have treated  
 the second word as Aramaic, with the  
 Arabic article replacing the Aramaic  
 determinate suffix -ā. Translate then:  
 'the column (called) the *šubḥ*'. The later  
 sources either reinterpreted it as the  
 Arabic plural *subaḥun*, or replaced it  
 by Arabic *subḥun*, 'morning'.] –Nadīm  
 335.15. *fi 'amūdi s-subaḥi* (bad variant:  
*š-subḥi*), –Nadīm 330.24 (= –Warrāq  
 §28). –Malāḥimī 565.2 = –Šahrastānī  
 191.14 (*š-subḥi*, var.: *š-šabāḥi*) (=  
 –Warrāq §29). –Malāḥimī 565.3 (=  
 –Warrāq §29). Without *as-subaḥi* in:  
*ṣalātu l-'amūdi*, 'the prayer of the  
 Column', –Bayrūnī, *ẓilāl* 175.3 (see  
 صلي).

عامل: *āmilun*, pl. *amalatun*,  
 'doer'. *'amlatu l-iṭmi*, 'the doers of  
 sin, the sinners', –Nadīm 336.3-4 (Šb.  
 315 seems to have: *[duškirda]gān*).

عنصر: *unṣurun*, pl. *anāširu*, 'origin,  
 element, constituent' [in older  
 philosophical texts renders ὕλη, in later  
 texts στοιχεῖον. See Daiber 1980, 284].  
*bi xamsati 'ālamīhi wa bi 'anāširīhi l-  
 iṭnay 'ašara*, 'with his five realms (i.e.,  
 the realms of the five intellectual forces;  
 see عالم) and with his twelve  
 constituents', –Nadīm 329.20 [cf.  
*Kephalaia* 21.24-25: 'his twelve light-  
 members (*mmelos nouaīne*), which are

his twelve wisdoms'.] In this sense  
 presumably also in –Nadīm 329.16. The  
 constituents of darkness: –Nadīm  
 329.12 (twice). Those of the Primal  
 Man: –Nadīm 329.27. *li l-'ilāhi l-'aṣīmi  
 'abī l-'anwāri wa 'unṣurihim*, 'to the  
 great god, the father of the lights and  
 their origin', –Nadīm 333.18-19. In  
 –Nadīm 332.24-25 عناصر (three times)  
 seems to be an inferior variant for غياض  
*ḡiyāḏun*, 'thickets'.

معنى: *ma'nan*, pl. معان *ma'ānin*,  
 'concept, term, expression', also 'sort'  
 [Daiber 1980, 286]. *ḥikmatuhu d-dīnu  
 l-muqaddasu wa huwa 'alā xamsati  
 ma'āni l-mu'allimīna* (see: علم) *'abnā'i  
 l-ḥilmi l-mušammisīna* (q.v.) *'abnā'i  
 l-'ilmi l-qissīsīna 'abnā'i 'aqli š-  
 šiddiqīna 'abnā'i l-ḡaybi s-sammā'īna  
 'abnā'i l-fiṭnati*, 'his (sc. God's) wisdom  
 is the holy church, which comprises five  
 sorts: (1) the teachers, the sons of  
 understanding, (2) the bishops (lit.:  
 deacons), the sons of knowledge, (3)  
 the presbyters, the sons of intelligence,  
 (4) the electi, the sons of secret thought,  
 (5) the auditors, the sons of reason',  
 –Nadīm 333.8-10. *ismun li xamsati  
 ma'ānini l-lawni wa ṭ-ṭa'mi wa r-rā'ihati  
 wa l-muḥassati wa š-šawti*, '(Light and  
 Darkness have within themselves) a  
 name for (each one of the) five concepts,  
 (namely:) colour and taste and (the)  
 smelling (sense) and (the) feeling  
 (sense) and sound', –Ya'qūbī 1.180.8  
 (cf. –Nawbaxti §11). *minhum man  
 'aḏbata baynahumā furjatan wa lam  
 yaj'ali l-furjata ma'nan ṭāliḏan*, 'some  
 of them maintained (that there was) a  
 gap (see نرجس) between the two  
 (principles) but they did not make the  
 gap a third concept', –Malāḥimī 562.11-  
 12 (= –Warrāq §6). *wa lam yuwaqqi'ū*



'*alayhā sma šay'in wa lā 'aynin wa lā ma'nān 'illā 'alā jihati t-tawassu'i*, (one group of Manichaeans) 'did not ascribe to them (sc. actions and movements) the status of a thing, nor of a substance, nor of a notion, unless it be by extension', –Malāḥimī 566.17-18 (= –Warrāq §37).

معاد : عود *ma'ādun*, 'return, afterlife'. [A technical term in Islamic theology; the passages quoted all belong to a Muslim paraphrase of Manichaean doctrine]. –Nadīm 333.3; 335.30. *qawlu l-mānawīyyati fī l-ma'ādi*, 'the doctrine of the Manichaeans concerning the afterlife', –Nadīm 335.9. *wa ḍālika huwa l-qiyāmatu* (q.v.) *wa l-ma'ādu*, 'and that is the resurrection and the afterlife', –Šahrastānī 191.12 (insertion in –Warrāq §28).

عيسى *'īsā*, 'Jesus'. Used for: (1) the god Jesus the Glory. *'arsalū 'īsā*, '(the Third Messenger, the Mother of Life, the Primal Man and the Spirit of Life) sent Jesus (to Adam)', –Nadīm 331.9. –Nadīm 331.10.

(2) Jesus of Nazareth. *al-fāraqlīṭu* (q.v.) *l-mubašširu bihī 'īsā*, 'the Paraclete announced by Jesus', –Nadīm 328.24. –Nadīm 335.7. *bābu šahādati* (q.v.) *'īsā 'alā nafsihī fī yahūdā*, 'chapter of the testimony of Jesus about himself in Judaea', –Nadīm 336.11. *bābu šahādati* (q.v.) *'ādama 'alā 'īsā*, 'chapter of the testimony of Adam about Jesus', –Nadīm 336.12-13. *sa'ala l-hawāriyyūna 'īsā*, 'the disciples asked Jesus', –Bayrūnī, *hind* 23.20 (quoting an unnamed work of Manes). *'alā yaday 'īsā 'ilā 'arḍi l-mayribi*, 'at the hands of Jesus to the land of the west', –Bayrūnī, *'āṭār* 207.17 (quoting the

*Šābuhragān*; also cited, evidently from –Bayrūnī, in –Marwazī/Kruk 65.9-10, with المغرب for العرب). *'īsā l-masīḥa 'ilā bilādi l-mayribi*, '(God sent) Jesus Christ to the countries of the west', 'Abd al-Jabbār, *muḡnī* 5.15.14 = –Ḥākim 6a.16-17 (*'īsā 'ilā l-mayribi*) = –Šahrastānī 192.11-12 (*al-masīḥa kalimata* [q.v.] *llāhi wa rūḥahū 'ilā 'arḍi r-rūmi wa l-mayribi*) (= –Nawbaxti §47, quoting Yazdānbuxt).

See also حبيب and مسيح and يسوع.

عين *'aynun*, pl. *'a'yānun*, 'substance'. *wa lam yuwaqqi'ū 'alayhā sma šay'in wa lā 'aynin wa lā ma'nān 'illā 'alā jihati t-tawassu'i*, (one group of Manichaeans) 'did not ascribe to them (sc. actions and movements) the status of a thing, nor of a substance, nor of a notion, unless it be by extension', –Malāḥimī 566.17-18 (= –Warrāq §37).

الغالوس : see غالوس

مغرب *mayribun* and غرب *ḡarbun*, 'sunset, where the sun sets, the occident'. *rūḥu l-ḥayātī min 'ālamī l-mayribi*, 'the Spirit of Life (will come) from the realm of west', –Nadīm 336.1 (= Šb. 304-5: *mihr-yazad az xwarni wār pād gōs*). *'alā yaday 'īsā 'ilā 'arḍi l-mayribi*, 'at the hands of Jesus to the land of the west', –Bayrūnī, *'āṭār* 207.17 [quoting the *Šābuhragān*; also cited, evidently from –Bayrūnī, in –Marwazī/Kruk 65.9-10, with المغرب for العرب, and in 'Awfī (Mānī 510.2), with the same mistake: *'īsā rā ba zamīn i 'arab*; both in –Marwazī and in 'Awfī an emendation to (*al*-)*ḡarb* would be trivial]. *'īsā l-masīḥa 'ilā bilādi l-mayribi*, '(God sent) Jesus Christ to the countries of the west', 'Abd al-Jabbār, *muḡnī* 5.15.14 = –Ḥākim



6a.16-17 (*'isā 'ilā l-mayribī*) = –Šahrastānī 192.11-12 (*al-masīha kalimata llāhi wa rūḥahū 'ilā 'arḍi r-rūmi wa l-mayribī*) (= –Nawbaxti §47, quoting Yazdānbuxt). *wa qāla n-nūru xtārahū wa 'arsalahū 'ilā l-mašriqī wa 'arsala l-masīha 'ilā l-γarbi* (read: \**l-mayribī*!)\*, '(Manes) said: the Light chose him and sent him to the east and sent Christ to the west', 'Abd al-Jabbār, *taḏbūt* 1.169.13-170.1. *al-mayribu* in the sense 'sunset (prayer)': –Nadīm 333.27 (twice).

اغسل *yasala* (i), 'washed'. VIII اغتسل *iytasala*, 'washed himself (from head to foot)'. الغسل *al-muytasilatu*, 'the group who immerse themselves, baptists', –Nadīm 328.5. [The teachings of the *muytasilah* are discussed separately from the account of the Manichaeans in –Nadīm 334-335; translation and detailed commentary in de Blois 1995, 53-60.]

غور *yawrun*, 'depth, bottom'. *'ilā yawri tilka l-jahannami s-suflā*, 'into the abyss of that deepest hell', –Nadīm 329.30. *lammā nahaḡat min yawrihā*, 'when (the forces of Darkness) rose up from their abyss', –Bayrūnī, *hind* 19.8 (quoting Manes' *Treasure of the living*). *wa lam yazal fī 'ālamī z-zulmati yawrun 'amīqun yusammā rahimu z-zulmati kullamā nazala fī 'ālamī z-zulmati daqqa wa nḡaḡa* (var. *nxaraḡa*) *'ilā mā lā nihāyatan lahū*, 'in the realm of Darkness there has always been a deep

<sup>6</sup> الغرب and الغرب have not only the same meaning, but are also graphically virtually identical. However, *mayrib* fits better into the parallelism with *mašriq* in the preceding clause and also agrees with the wording in 'Abd al-Jabbār's own *muyrib*.

abyss called the womb of Darkness, and the further it descends in the realm of Darkness the thinner it becomes and it descends infinitely', 'Abd al-Jabbār, *muyrib* 5.19.12-13 (quoting –Misma'i; continuing the passage cited s.v. جيل). 'Abd al-Jabbār, *muyrib* 5.19.14, 16 (quoting –Misma'i). *nazala l-'insānu l-qadīmu 'ilā yawri l-'amqi fa qaḡa'a minhu 'uṣūla tilka l-junūdi l-xamsati z-zulmiyyati*, 'the Primal Man descended into the lowest depth and cut off from it the roots of those five dark armies', –Malāḡimī 563.22-564.1 = –Nadīm 330.11 (with minor variants) = 'Abd al-Jabbār, *muyrib* 5.13.1 (with minor variants) (= –Warrāq §23).

غيب *gaybun*, 'that which is hidden, secret thought', the fourth of the five intellectual forces [cf. خمس (a)]. –Nadīm 329.5 (var.: *al-γayḡu*), 7; 332.11 (var.: *al-γayḡu*); 333.9. *'ālamu l-γaybi*, –Nadīm 329.18.

فارقليط *fāraqliṭu*, فرقليط *faraqlīṭu* and بارقليط *bāraqliṭu*, 'Paraclete'. *'annahu l-fāraqliṭu llaḡi baššara bihi l-masīhu*, (Manes said in his Gospel) 'that he is the Paraclete whom Christ had announced', –Bayrūnī *'āḡār* 207.19. *za'ama mānī 'annahu l-fāraqliṭu* (var.: *al-bāraqliṭu*) *l-mubašširu bihī 'isā*, 'Manes claimed that he is the Paraclete whom Jesus had announced', –Nadīm 328.24. *mubārakun hāḡīnā l-fāraqliṭu rasūlu n-nūri*, 'blessed is our guide, the Paraclete, the apostle of Light', –Nadīm 333.15. *mānī l-faraqlīṭu*, 'Manes the Paraclete', –Ḥākim 6a.17 (= –Nawbaxti §47, quoting Yazdānbuxt).

فائق *fattiqu*, 'Pattikios', Manes' father. In –Nadīm 327.30 the prophet is called



*mānī bnu fattiqā +bātika* (edd.: بابك), apparently with two spellings of the same name. –Nadīm 328.3, 4, 5, 6. *risālatu fattiqā l-‘aẓīmatu*, ‘the great epistle of Fattiq’, –Nadīm 336.21. *qūrbīqūsū bnu fattika* (sic., with ك), ‘(the Christians call Manes) Korbikos son of Pattikios’, –Bayrūnī, *‘āḏār* 208.13.

فتق : see فنك

*furjatun*, ‘opening, gap’. For the space between Light and Darkness in their primal state: –Malāḥimī 562.11-12 (reiterated 579.15) = ‘Abd al-Jabbār, *muynī* 5.10.19 (reiterated 5.58.1) = –Ḥākim 5a.3 = b. Abī l-Ḥadīd 5.161.8 (= –Warrāq §6).

*farāḏatun*, pl. *farā’iḏu*, فرض (religious) duty, obligation’. *‘ašru farā’iḏa*, ‘ten obligations’, –Nadīm 333.5. *al-farā’iḏu l-‘ašru*, ‘the ten obligations’, –Nadīm 333.10 (misprint in Tajaddud), followed by an enumeration of the obligations. *kitābu <...> farā’iḏi s-sammā’īna bābu* (Tajaddud: كتاب) *farā’iḏi muḡtabayna*, ‘Book <...> of the obligations of the auditors; Chapter of the obligations of the elect’, –Nadīm 336.16 (see the discussion s.v. ضح).

*faraqmāṭiyā*, ‘Pragmateia’, one of Manes’ books. –Bayrūnī, *fihrist* 4.3 (Ms.: فرقاطيا). –Nadīm 336.18.

روفریاد and فریار : see

*fiṭnatun*, ‘reason’, the fifth of the five intellectual forces [see خمس (a)]. –Nadīm 329.5, 7; 332.11; 333.10. *‘ālamu l-fiṭnati*, –Nadīm 329.17.

*falakun*, ‘(heavenly) sphere’. *‘arajū bihī fī ‘amūdi s-subaḥi ‘ilā falaki l-qamari wa ‘ilā l-‘insāni l-qadīmi*, ‘(the three gods) ascend with him (sc. the soul of the deceased electus) in the Column of Praises to the sphere of the moon and to the Primal Man’, –Nadīm 335.15 (for the continuation of the passage see: نمر). *‘ilā falaki l-qamari*, ‘(the liberated light rises in the Column of praises) to the sphere of the moon’. –Malāḥimī 565.2 (repeated 565.3) = –Šahrastānī 191.14 (= –Warrāq §29).

فهي (corrupt place name in –Nadīm 327.31), see: اسقف

*qāyinu*, ‘Cain’, in the Manichaean version the son of Eve by her father, the male archon. *qāyinu r-rajulu l-‘ašqaru*, ‘Cain, the ruddy man’, –Nadīm 331.13. –Nadīm 331.14, 15, 20, 21, 23; 332.6.

*qabrun*, ‘grave, tomb’. *‘ilā qabrin qad ‘u‘idda lahā ṡumma yusaddu ‘alā ḡālīka l-qabri bi ṡaxratin takūnu miqdāra d-dunyā*, ‘(the entymesis of death will retreat) into a tomb that had been prepared for her; then that tomb will be stopped up with a rock as big as the world’, –Malāḥimī 565.17 = –Nadīm 330.32-331.1 = ‘Abd al-Jabbār, *muynī* 5.14.5-6 (...*qad kāna ‘u‘idda lahā wa yusaddu ‘alayhā famu ḡālīka l-qabri bi ṡaxratin ka miqdāri d-dunyā*) = –Ḥākim 6a.2 (*‘ilā qabrin ‘u‘idda lahā wa yusaddu ‘alayhā famu <ḡālīka> l-qabri bi ṡaxratin*; *ḡālīka* is supplied from b. al-Murtaḏā/Kessler 348.25) (= –Warrāq §31).

*qatlun*, ‘killing, murder’. *tarku l-qatli*, ‘the abandonment of murder’ (one



the ten commandments imposed on the auditors), –Nadīm 333.10. Same phrase also in ‘Abd al-Jabbār, *muṣnī* 5.15.11 = –Šahrastānī 192.7 (= –Nawbaxti §46).

قديم : قدم *qadīmun*, ‘ancient, primal, eternal’. *al-qadīmu*, ‘the eternal one, God’, –Nadīm 329.1 (superscription).

الإنسان القديم *al-’insānu l-qadīmu*: see

أنس

الإبليس القديم *al-’iblisu l-qadīmu*: see

إبليس

المولود القديم *al-mawlūdu l-qadīmu*: see ولد

المزاج القديم *al-mizāju l-qadīm*: see

مزج

قرين : قرين *qarīnun*, ‘companion, mate, spouse’, like Gr. σὺζυγος, Coptic *saīš*. *kāna l-malaku llaḏī jā’ahū bi l-wahyi yusammā t-taw’ama* (q.v.) *wa huwa < ... > bi n-nabaṭiyyati* (q.v.) *wa ma’nāhu l-qarīnu*, ‘the angel who brought the inspiration to him was called “the twin”, but he is < ... > in Nabataean (i.e. Babylonian Aramaic), and this means “the companion”’, –Nadīm 328.11. [The lacuna is not indicated in the editions; the passage evidently means that the source of Manes’ inspiration has two names: in Iranian ‘twin’ (MP. *narjamīg*, Pa. *yamag*), but in Aramaic ‘syzygos’ (as in Greek and Coptic). Detailed discussion in de Blois 2003, with references to earlier hypotheses.]

نوبكت : see

قس *qassun*, *qissun*, ‘priest, presbyter’. *mānī l-qassu*, ‘Manes the priest’, ‘Abd al-Jabbār, *taḏbūt* 1.114.13; 1.169.10; 1.170.7 [a corruption of ‘Manichaios’?]. *šāra mīṭrānan ‘alā n-našārā bi l-’irāqi fī mamlakati l-fursi ba’da ‘an kāna*

*qassan*, ‘(Manes) become an archbishop over the Christians in Iraq within the kingdom of the Persians after having been a priest’, ‘Abd al-Jabbār, *taḏbūt* 1.169.11-12 [see the discussion s.v. اسقف].

قسيس *qissīsun*, pl. -ūna, ‘priest, presbyter’, the third rank (see: عنى) of the Manichaean hierarchy. –Mas’ūdī, *murūj* 1.200.6. –Nadīm 333.9 (pl.).

استقصى X نصا *istaqṣā*, inf. *istiṣṣā’un*, ‘investigated’, a frequent (but, I should think, pointless; or does it here mean ‘removed’?) variant reading for استصفى *istaṣṣā*, inf. *istiṣṣā’un* (see: مفسر). –Malāḥimī 564.14 (*istaṣṣā*) = –Nadīm 330.21 (*yastaṣṣī*) = ‘Abd al-Jabbār, *muṣnī* 5.13.14 (*istaṣṣā*) = b. Abī l-Ḥadīd 5.161.14-16 (*al-mustaṣṣā ... istaṣṣā ... ba’da l-istiṣṣā’i*) (= –Warrāq §27). –Malāḥimī 564.17-18 (*li stiṣṣā’i ... tastaṣṣī ... yastaṣṣī*) = –Nadīm 330.23-24 (*li stiṣṣā’i ... tastaṣṣī ... yastaṣṣī*) = ‘Abd al-Jabbār, *muṣnī* 5.13.16-17 (*li stiṣṣā’i ... tastaṣṣī ... yastaṣṣī*) = –Ḥākim 5b.15 (*li stiṣṣā’i*, but b. al-Murtaḏā/Kessler 348.16 has *li stiṣṣā’i*) = b. Abī l-Ḥadīd 5.161.12 (*li stiṣṣā’i*) = –Šahrastānī 191.7-8 (*li stiṣṣā’i*, var. *li istiṣṣā’i ... tastaṣṣī*, var. *tastaṣṣī ... yastaṣṣī*) (= –Warrāq §28). –Malāḥimī 565.10 (*‘alā stiṣṣā’ihī*) = –Nadīm 330.27 (*‘alā stiṣṣā’ihī*) = ‘Abd al-Jabbār, *muṣnī* 5.14.1 (*‘alā stiṣṣā’ihī*) = –Ḥākim 5b.16 (*yastaṣṣī ... ‘alā stiṣṣā’ihā*, but b. al-Murtaḏā/Kessler 348.17-18 has *istiṣṣā’uhū ... lā yaqdiru <‘alā> stiṣṣā’ihā*) = b. Abī l-Ḥadīd 5.161.17-18 (*istiṣṣā’u n-nūri ... ‘alā stiṣṣā’ihī*) = –Šahrastānī 191.18 (*‘alā stiṣṣā’ihī*) (= –Warrāq §30). b. Abī l-Ḥadīd 5.162.2 (*‘an istiṣṣā’ihā*) (= paraphrase of –Warrāq §31).



نطع *qaṭa'a* (a), 'cut, cut through s.th., encroached on s.th.' 'anna 'ālama ḡ-ḡulmati lam yazal yaṭa'u ḡattā ntahat 'ilā ḡaddi n-nūri, 'that the world of Darkness kept on encroaching until it reached the limit of Light', 'Abd al-Jabbār, *muḡnī* 5.12.6-7 = b. al-Murtaḡā/Kessler 347.22 (lam yazal yaṭa'u ḡhatahā ḡattā ntahat 'ilā ḡaddi n-nūri; the Ms. of -Ḥākim 5b.1 has the inferior lectio ...taṭa'uhū fa ntahat...) (= -Nawbaxti §17). Similarly: 'inna l-hammāmata (q.v.) *qaṭa'at bilādahā wa wāfat bilāda n-nūri*, 'that the Thoughtful One cut through her (own) lands and appeared in the lands of Light', -Xayyāṭ 32.11-12.

مفلاص: for the proper name Miqlāṣun see:

قمر *qamarun*, 'moon'. 'arajū bihī fī 'amūdi s-subaḡi 'ilā falaki l-qamari wa 'ilā l-'insāni l-qadīmi, '(the three gods) ascend with him (sc. the soul of the deceased electus) in the Column of Praises to the sphere of the moon and to the Primal Man...', -Nadīm 335.15<sup>7</sup>. fa š-šamsu tastaṣfi n-nūra llaḡi mtazaja bi ṣayāṭīni l-ḡarri wa l-qamaru yastaṣfi mā mtazaja bi ṣayāṭīni l-bardi, 'the sun separates the Light which had been

<sup>7</sup>There is evidently a longish lacuna at this point. an-Nadīm's source must have had something like: 'And they ascend with him in the Column of Praises to the sphere of the moon, and to the Primal Man and to <the Maiden of Light and to Jesus. Then they ascend with him to the sphere of the sun, to the Spirit of Life and to the Mother of the Living and to the (Third) Messenger. Then he ascends with> the \*Joyous one (see بهج), the Mother of Living, to what has been above it (i.e. above the sphere of the sun) in the beginning in the paradise of Light'.

mixed with the devils of heat and the moon separates what had been mixed with the devils of cold', -Malāḡimī 564.17-18 = -Nadīm 330.23-24 (slight variants) = 'Abd al-Jabbār, *muḡnī* 5.13.16-17 (tastaṣfi...yastaṣfi and other slight variants) = -Šahrastānī 191.7-8 (tastaṣfi, var. tastaṣfi ... yastaṣfi n-nūra llaḡi mtazaja ...) (= -Warrāq §28). 'ilā falaki l-qamari, '(the liberated light rises in the Column of Praises) to the sphere of the moon'. -Malāḡimī 565.2 (repeated 565.3) = -Šahrastānī 191.14 (= -Warrāq §29).

قمع *qama'a* (a), inf. *qam'un*, 'suppressed, subdued'. *qam'u š-šahwati wa l-ḡirṣi*, 'suppression of lust and greed' (as one of the obligations of the elect): -Nadīm 332.28; 333.1. -Bayrūnī, 'āḡār 207.23.

قنى *qanā* (ī) and قنا *qanā* (ū), 'acquired'. VIII *iqtanā*, inf. *iqtinā'un*, 'id.' *tahrīmu qtinā'i ṣay'in xalā qūti yawmin wāḡidīn wa libāsi sanatīn*, 'the prohibition of acquiring anything other than food for one day and clothing for one year', -Bayrūnī, 'āḡār 208.1. 'an lā yaqtanū ṣay'an 'illā libāsa sanatīn wa qūta yawmin, -Ḥākim 6a.11-12 = 'Abd al-Jabbār, *muḡnī* 5.15.9-10 (... yaqtanū 'illā ... yawmin bi yawmin) = b. al-Jawzī 43.11 ('allā yaddaxirūna [recte: -ū] 'illā qūta yawmin) = Abū l-Ma'ālī 145.18-19 (yak-sāla jāma dārand u yak-rōza qūt bāqī bar xwēš ḡarām dārand) (= -Nawbaxti §46).

قنى (place name in -Nadīm 327.31), see: اسقف

قوت *qūtun*, 'food': See the passages cited under قنى.

قوربيقوس بن فتك *qūrbīqūsu bnu fattika*,



'(the Christians call Manes) Korbikos son of Pattikios', –Bayrūnī, 'āḏār 208.13.

قوس *qawsun*, 'bow, Sagittarius'. 'iḏā nazalatī š-šamsu l-qawsa wa šāra l-qamaru nūran kulluhū, 'when the sun has taken up residence in Sagittarius and the whole of the moon has become light' (i.e.: in the middle [full moon] of Kānūn I), –Nadīm 333.28-29.

قام : قام *qāma* (ū), 'stood up'. قيامة *qiyāmatun*, 'resurrection'. *bābu l-qiyāmatī*, 'chapter of the resurrection' (in Manes' *Book of mysteries*), –Nadīm 336.15. *fa yastarīhu n-nūru hīna'iḏin minā ṣ-ṣulmatī wa hāḏā huwa l-qiyāmatu* 'indahum, 'and then Light will be delivered from Darkness and this is the resurrection according to their doctrine', –Malāḥimī 565.19 (= –Warrāq §31). *wa ḏālika huwa l-qiyāmatu wa l-ma'ādu*, 'and that is the resurrection and the afterlife', –Šahrastānī 191.12 (insertion in –Warrāq §28).

قوة : قووى *quwwatun*, 'strength'. *quwwatuhū*, 'his (sc. God's) strength', defined as the third of the four great ones (see: عظيم) in –Nadīm 333.6, and identified with the five light elements (see: خمس) in –Nadīm 333.7-8.

كبير : كبير *kabīrun*, pl. *kubarā'u*, 'great, big'. *risālatu l-kubarā'i*, 'epistle of the great ones', –Nadīm 336. 20. [The Middle Persian text M773 quotes from Manes' *prwrdg 'y [m]hystg'n*, 'epistle of the elders' (*mahistagān*, here perhaps not in the technical sense of 'presbyters', Ar. *qissīsūna*).]

كذب *kiḏbun* or *kaḏibun*, 'lie'. *tarku l-kaḏibi*, 'the abandonment of lying', (one the ten commandments imposed on the auditors), –Nadīm 333.10. Same phrase in 'Abd al-Jabbār, *muḡnī* 5.15.11 = b. al-Jawzī 43.12 = –Šahrastānī 192.7 (= –Nawbaxti §46).

كسرى *kisrā*, 'Xusrōy', the name of two Sasanian kings long after the time of Manes, but used in Arabic loosely to mean 'the Persian king', anachronistically in: *lammā qatalahū kisrā wa šal(l)abahū*, 'when the Persian king killed and gibbeted him', –Nadīm 337.15.

كليل : كليل *iklīlun*, 'crown, garland'. *'iklīlu l-bahā'i*, 'the garland of glory' (presented by the gods to Adam when he is threatened by the demons), –Nadīm 331.31. *'iklīlu n-nūri*, 'the garland of light' (presented by the gods to a deceased electus), –Nadīm 335.11. The same object is called merely *al-'iklīlu* in –Nadīm 335.14.

كلمة : كلم *kalimatun*, pl. *-ātun*, 'word'. *risālatu l-kalimāti l-'ašri*, 'epistle of the ten words', –Nadīm 336.22. The designation of Jesus as *kalimatu llāhi wa rūḥuhū*, 'the word of God and his spirit', in –Šahrastānī 192.11, is an insertion by –Šahrastānī in the text of –Nawbaxti §47 (see the parallel passages cited s.v. عيسى).

المسركانية : المسركانية (Mss.: \*المسركانية) *\*al-kamsarakāniyyatu*, 'Kamsaragān', the Parthian noble family from which Manes claimed descent. –Nadīm 327.30 (my emendation).



كنز *kanzun*, 'treasure'. كنز الأحياء *kanzu l-ahyā'i*, 'treasure of the living ones', seems, with MP. *niyān ī zīndagān*, a more likely reading than كنز الإحياء *kanzu l-ihyā'i*, 'treasure of vivification', for the title of one of Manes' writings. –Ya'qūbī 181.4. –Bayrūnī, 'āḏār 208.14. –Bayrūnī, *fihris* 4.4. –Bayrūnī, *hind* 19.3 (with a long quotation). *sifru <kanzi> l-ahyā'i*, 'book of <the treasure of> the living ones', –Nadīm 336.18.

كون *kawnun*, 'being'. *mabda'u l-ālamī kawnayni* (recte: *kawnāni*) *aḥaduhumā nūrun wa l-āxaru ḡulmatun*, 'the principle of the world is two beings of which one is Light and the other Darkness', –Nadīm 329.3. *al-kawnu l-āxaru huwa ḡ-ḡulmatu*, 'the other being is the Darkness', –Nadīm 329.8. *ḡālīka l-kawnu n-nayyīru muḡāwirun li l-kawni l-muḡlimi lā ḡājiza baynahumā*, 'that luminous being is adjacent to the dark being, for there is no barrier between the two of them', –Nadīm 329.9.

كيان *kiyānun*, 'being, essence'. *bi 'annahumā kiyānāni l-nūru l-'alā kiyānun wa ḡ-ḡānī kiyānu ḡ-ḡulmatī*, 'that they are two essences: the highest Light is one essence and the second is the essence of Darkness', –Malāḡimī 562.9-10 (= –Warrāq §5).

ملك *mal'akun*, or ملك *malakun*, pl. ملائكة or ملائكة *malā'ikatun*, 'angel'. *kāna l-malaku llaḡī jā'ahū bi l-wahyi yusammā t-taw'ama*, 'the angel who came to him with the revelation was called the twin', –Nadīm 328.11. *al-malā'ikatu l-xamsatu*, 'the five angels', i.e. the light-elements [see خمس], –Nadīm 331.6. –Nadīm 329.30 (without the numeral). *'inna malakan mina l-*

*malā'ikati*, 'one of the angels' (the nameless father of the two daughters of Wise Woman of the Age), –Nadīm 331.17. –Nadīm 331.21 (this same angel). *mubārakun malā'ikatuhu l-ḡafāzatu*, 'blessed be his guardian angels', –Nadīm 333.15. *'asjudu li l-'ālihati* (bad variant: *li l-'ilāhī*) *kullihim wa li l-malā'ikati* (sic Mss., wrong in Flügel) *l-muḡī'ina kullihim*, 'I bow down to all the gods and to all the radiant angels', –Nadīm 333.21.

In the sources dependent on –Warrāq and –Nawbaxti 'angels' is used consistently instead of 'gods' (see: الله) to designate the beings who comprise the Manichaean pantheon, thus in: *wajjaha l-'insāna l-qadīma malakan min malā'ikatihī fī xamsati 'ajzā'in min 'ajnāsīhī malā'ikatin 'aqwiyā'a*, (the supreme god) 'sent the Primal Man, one of his angels, (clothed) in five portions from the genera of Light, mighty angels (themselves)', –Malāḡimī 563.9-10 = 'Abd al-Jabbār, *muḡnī* 5.12.12-13 (*wajjaha 'ilayhā malakan min malā'ikatihī min xamsati 'ajzā'in min 'ajnāsīhi l-xamsati*) = –Ḥākim 5b.6-7 (*wajjaha 'ilayhā malakan min malā'ikatihī min xamsati 'ajnāsīn*) = –Šahrastānī 190.20-191.1 (*wajjaha 'ilayhā malakan min malā'ikatihī fī xamsati 'ajzā'in min 'ajnāsīhā l-xamsati*) (= –Warrāq §18). Similarly: –Malāḡimī 564.2, 4 = –Nadīm 330.12 = 'Abd al-Jabbār, *muḡnī* 5.13.3, 4 (= –Warrāq §24). –Malāḡimī 564.5 = –Nadīm 330.14 = 'Abd al-Jabbār, *muḡnī* 5.13.6 = –Šahrastānī 191.5 (= –Warrāq §25; in –Malāḡimī 564.6-7 *taḡta yaday ḡālīka l-malaki* seems to be a mistake for *taḡta ḡālīka l-falaki*, as 'Abd al-Jabbār, *muḡnī* 5.13.7 has it). –Malāḡimī 564.10, 12 = –Nadīm 330.16 = 'Abd



al-Jabbār, *muṣnī* 5.13.10, 13 = -Hākim 5b.14 (= -Warrāq §26). -Malāḥimī 565.10, 11 = -Nadīm 330.28 = 'Abd al-Jabbār, *muṣnī* 5.14.1 = -Hākim 5b.17 = -Šahrastānī 191.19 (= -Warrāq §30). -Malāḥimī 565.15 = -Nadīm 330.31 (= -Warrāq §31). 'Abd al-Jabbār, *muṣnī* 5.14.8 (= -Nawbaxti §39).

لباس: *libāsun*, 'clothing': See the passages cited under قنى.

لحم *lahmun*, pl. لحيان *luḥmānun* (etc.), 'meat'. *lā ta'kul laḥman wa lā tašrab xamran wa lā tankuḥ bašaran*, (the invisible voice commanded Manes' father:) 'Do not eat meat! Do not drink wine! Do not have intercourse with (any) person!', -Nadīm, 328.4. 'annahū kāna yuḥarrimu 'alā n-nāsi kullihim wa 'alā nafsihī n-nisā'a wa ḡabā'ihā l-ḡayawāni wa 'akla l-luḥmāni ... wa 'annahū kāna tabarra'a min ... man kāna yarā ḡabḡa l-ḡayawāni wa 'aḡiyyatahū wa 'akla l-luḥmāni, (Manes claimed that Jesus) 'used to prohibit to all people and (also) to himself women and the slaughter of animals and the eating of meats ... and that he had dissociated himself from ... those (prophets) who used to teach the slaughter of animals and harming them and eating of meats', 'Abd al-Jabbār, *taḡbīt* 1.114.16-19.

لوطيس: *lūṭiys*. *ṭumma zaharat li ādama šajaratun yuqālu lahā lwtys fa zahara minhā labanun fa kāna yuḡaḡḡi š-šabiyya bihī wa sammāhu bi smihā ṭumma sammāhu ba'da ḡālīka šāḡila*, 'Then there appeared to Adam a tree which is called l-w-ṭ-y-s from which milk came forth, so he used to nourish the boy with that milk and he named him with the name of that tree, but af-

terwards he named him Shethel', -Nadīm 332.1-2. [The tree لوطيس does not seem to be mentioned in any other Manichaean or Muslim text. This could conceivably be a mistake for لوطوس 'lotus', but the lotus hardly fits the description given here. Perhaps the source had \*lytyš as an anagram for štyl (the Manichaean Iranian and Mandaic spelling for Shethel/Seth; see شائل); the replacement of -t- by -ṭ- would be difficult to explain if the source was in Aramaic, but not if it was in Middle Persian, as Persian /t/ is often represented by ط in Arabic. This suggestion would consequently involve emending لوطيس to ليطيس. I see now that a similar solution was proposed by Reeves 1999, 433, n. 11.]

لون *lawnun*, 'colour', used for one of the five senses (see: عنى), in effect 'sight', in -Ya'qūbī 180.8.

مار: see ماني.

ماسبة (Mss. L and V omit the ا) in -Nadīm 331.2 seems to be a mistake for مقلاصية, q.v.

مانى: see مانا.

ماني *mānī*, 'the prophet Manes'. *passim*. In the often cited verses of Abū Nuwās mocking Abān al-Lāḡiqī<sup>8</sup> *mānī* rhymes

<sup>8</sup>e.g. in -Šūlī 11-12, where the verse mentioning the Prophet of Light reads: *fa qultu subḡāna rabbī \* fa qāla subḡāna mānī*, 'I said: Praise be to my Lord! And he said: Praise be to Mānī!'. The reading 'Mānī' or 'Mānē' (in any case: two syllables) is required by the *ṭawīl* metre also in a verse by al-Mu'aḡḡal, mocking the same Abān al-Lāḡiqī, cited by -Šūlī 7: *wa kayfa yuḡallī muḡlimu l-qalbi dīnahū \* 'alā dīni*



with 'abāni, bayāni, šayṭāni etc. (all with usual lengthening of the final vowel at the end of a verse), indicating (1st) that Abū Nuwās treated the name as indeclinable, and (2nd) that he read it as *mānī*, not *mānē* (with 'alifun *maqṣūratun*), despite Aramaic *Mānē*, New Persian *Mānē*, Latin *Manes*, Greek Μάνης. (The form 'Mani', which has been more or less generalised in modern Manichaean studies, seems to exist only in Arabic). But it is possible that others did read the Arabic form as *māni(y)u*<sup>9</sup> or *mānē*<sup>10</sup>. The fact that the Aramaic *mānē* was (or, at least, was understood to be) a plural noun, 'vessels', elucidates the passage in –Nadīm 335.3 telling how Šābuhr had the prophet put to death, gibbeted (*ṣalaba*, q.v.) his body in two halves on two of the gates of the town and that these places are (still?) called *al-mānu* (var. المار) *l-'a'lā* and *al-mānu* (var. المار) *l-'asfalu* respectively. If 'vessels' (Aram. *mānē*) is cut in half it becomes 'the upper vessel (*mānā*)' and 'the lower vessel'; *al-mānu* is an arabization of *mānā*. Cf. also *risālatu*

*mānī* 'inna ḍāka mina l-'aḡab, 'how can the one whose heart is darkened with regard to his religion perform the (Muslim) prayer despite (his adherence to) the religion of Mānī? That is what astonishes me.'

<sup>9</sup>The quasi-magical formula *m'nyw m'ny m[']ny' xyws* in *BBB* lines 46–47 looks suspiciously as though someone is declining Arabic (surely not Akkadian) nominative *māniyu*, pausal *mānī*, genitive/accusative *māniya*.

<sup>10</sup>New Persian *mānē* (rhymes with *-ē*, as was noted, with poetic citations, by Meier 1981, 91; the 'painter *Mānē*' is, of course, mentioned a lot in NP poetry) is more likely to represent Arabic مَانِي *mānē* than a recollection of MP \**mānē*, but the latter possibility cannot be excluded.

*mānā* (var. *mānī*) *fī t-taṣlībī*, 'Epistle of *mānā* (the vessel?) concerning the gibbeting', –Nadīm 337.10.

ماناني *manāniyyun*, 'Manichaean'. المانانية *al-manāniyyatu*, 'the Manichaeans' (fem. collective). *al-manāniyyatu humu l-mānawīyyatu mansūbūna 'ilā mānī wa lā 'adri limā ja'alū hāḍihī n-nisbata 'alā ḡayri qiyāsīn wa ka ḍālika l-ḡarnāniyyatu l-mansūbatu 'ilā ḡarrāna wa l-'anāniyyatu l-mansūbatu 'ilā 'ānī*, '(...) I do not know why they formed this non-analogous relative adjective, and similarly *ḡarnāniyyah* referring to (the town of) Ḥarrān and 'anāniyyah referring to (the Jewish leader) 'Ānē'<sup>11</sup>, –Xuwārazmī 37.3–5 (with assorted variants). –Nadīm 327.29; 328.27; 334.1 (C,H: *al-māniyyatu*); 337.12, 14, 17, 29; 338.10 (var.). –Bayrūnī, *āḡār* 208.6. –Bayrūnī, *hind* 19.2. 'Abd al-Jabbār, *muḡnī* 5.10.3; 5.19.8. –Muṭahhar 4.25. –Māturīdī 157.3; 199.18. *al-mānawīyyatu wa rubbamā yuqālu manāniyyatun*, –Malāḡimī 562.19–20. *al-mānawīyyatu ... wa yuqālu lahumu l-manāniyyatu* (var.: *l-māniyyatu*), –Nasafī 1.99.1; et

<sup>11</sup>Arabic *manāniyy-* represents Aramaic (e.g. Syriac) *mnyny'* *mānēnāyā*, i.e. the name *Mānē* with the suffix *-(ā)nāy-* and the regular (Aramaic, not Arabic!) shortening of the *-ā-* in the first syllable (see Nöldeke 1898 §135–6). Foreign *-ē-* is represented, as usual, by Arabic *-ā-*, and the Aramaic suffix *-āy-* is replaced by the corresponding Arabic *-īyy-*. 'anāniyy- for Aramaic *'anēnāy-* from the proper name 'Ānē is indeed an exact parallel to *manāniyy-* for *mānēnāy-* from *Mānē*. *ḡarnāniyy-* for *ḡar(rā)nānāy-* from Ḥarrān exemplifies shortening (and subsequent elision) of long *-ā-* in the second syllable. I maintain that the juxtaposition of Aramaic *mnyny'* (with *-y-*) and Arabic *manāniyy-* (with *-ā-*) is another weighty argument for reading the former with *-ē-*, not *-ī-*.



passim.

مانوي *mānawīyyun*, 'Manichaean'<sup>12</sup>. المانوية *al-mānawīyyatu*, 'the Manichaeans'. –Nadīm 331.2; 334.3, 4, 19, 21; 335.9. –Bayrūnī, 'āṭār 207.22. –Bayrūnī, *fihris* 4.3. –Ḥākim 4b.10. *al-manāniyyatu humu l-mānawīyyatu*, –Xuwārazmī 37.3. *al-mānawīyyatu wa rubbamā yuqālu manāniyyatun*, –Malāḥimī 562.19-20. *al-mānawīyyatu ... wa yuqālu lahumu l-manāniyyatu* (var.: *l-māniyyatu*), –Nasafī 1.99.1.

المانية *al-māniyyatu*, 'the Manichaeans'. –Mas'ūdī, *murūj* 1.200.7. –Nadīm 334.1 (var.: *al-manāniyyatu*).

المجوسية *al-majūsiyyatu*, 'Magianism, Zoroastrianism'. *istaxraja mānī maḏhabahū mina l-majūsiyyati wa n-naṣrāniyyati*, 'Manes extrapolated his doctrine from Zoroastrianism and Christianity', –Nadīm 328.24-5.

المرأة *imra'atun*, with article المرأة *al-mar'atu*, 'woman'. *al-mar'atu l-ḥasnā'u llatī hiya ḥawwā'u*, 'the beautiful woman, who is Eve', –Nadīm 331.6.

المرءة *murū'atun*, or المرءة *muruwatun*, 'manliness', bad variant for *mawaddatun* (see مرءة) in –Nadīm 329.5.

مرمرع (thus in three of Flügel's four Mss., and presumably in the archetype; Ms. C only has مريم *maryamu*, 'Mary', a spontaneous, but presumably justified, correction), one of the three suggestions offered in –Nadīm 327.30-1 for the name of Manes' mother.

<sup>12</sup> *mānawīyy-* could in principle be an adjective either from *mānā/ē*, like *mūsawī* from *mūsē*, or from *māniyy-*, like 'alawīyy- from 'aliyy-.

مزج *mazaja* (u), 'mixed s.th.'. VIII *imtazaja*, 'was mixed'. مزاج *mizājun*, 'mixture'. *fa š-šamsu tastaṣfī n-nūra llaḏī mtazaja bi šayāfīni l-ḥarri wa l-qamaru yastaṣfī mā mtazaja bi šayāfīni l-bardi*, 'the sun separates the Light which had been mixed with the devils of heat and the moon separates what had been mixed with the devils of cold', –Malāḥimī 564.17-18 = –Nadīm 330.23-24 (slight variants) = 'Abd al-Jabbār, *muḥnī* 5.13.16-17 (*tastaṣfī ... yastaṣfī* and other slight variants) = –Šahrastānī 191.7-8 (*tastaṣfī*, var. *tastaṣfī ... yastaṣfī n-nūra llaḏī mtazaja...*) (= –Warrāq §28). *wa za'ama 'anna l-ḥarārata wa l-burūdāta wa r-ruḥūbata wa l-yubūsata lam yazal fī 'ālamī ṣ-ṣulmatī wa lam yazal mumtazijatun bi mizājin qadīmin wa 'anna l-mizāja muḥaddaḏa huwa mizāju l-xayri wa š-šarri*, 'and (Manes) maintained that hot and cold and moisture and dryness have always existed in the realm of Darkness and have always been mixed in an eternal mixture, but the innovated mixture is the mixture of good and evil', 'Abd al-Jabbār, *muḥnī* 5.15.7-8 = –Šahrastānī 192.4-6 (shorter) (= –Nawbaxti §45).

مسح *masīhun*, 'anointed'. *al-masīhu*, 'the anointed one, the Messiah, Christ', referring: (1) to the prophet Jesus Christ (see also عيسى): 'annahū l-fāraqlīṭu (q.v.) llaḏī baššara bihī l-masīhu, 'that he is the Paraclete whom Christ had announced', –Bayrūnī, 'āṭār 207.19.

(2) to the false Christ, who took his place on the cross: *bābu bni l-'armalati wa hwa 'inda mānī l-masīhu l-maṣlūbu llaḏī ṣalabahū l-yahūdu*,



‘chapter of the son of the widow, and he is, according to Manes, the crucified Christ, whom the Jews crucified’, –Nadīm 336.10-11.

مسكنة maskanatun, ‘poverty’ (as one of the obligations of the elect): –Bayrūnī, *ʿāḍār* 207.23. –Ḥākim 6a.11 (= –Nawbaxṭī §46).

مطران miṭrānun, ‘metropolitan, archbishop’. *šāra miṭrānan ʿalā n-našārā bi l-ʿirāqī fī mamlakati l-fursi baʿda ʿan kāna qassan*, ‘(Manes) become an archbishop over the Christians in Iraq within the kingdom of the Persians after having been a priest’, ‘Abd al-Jabbār, *taḍbūt* 1.169.11-12 [see the discussion s.v. أسقف].

مقلص miqlāṣun, ‘Miqlāṣ’, the name of the first ‘leader’ (see: رئيس) of a Manichaean sect which separated from the headquarters in Babylon in the first half of the 8th century and which diverged from their opponents in the question of *wiṣālāt* (see: وصل). –Nadīm 334.17, 18, 20, 22.

مقلصية miqlāṣiyyun, fem./ collective مقلصية miqlāṣiyyatun, pl. مقالة maqāliṣatun, ‘follower of Miqlāṣ’. *fa šārati l-mānawīyyatu firqatayni l-mihriyyata wa l-miqlāṣiyyata* (var.: *l-maqāliṣata*), ‘the Manichaeans became two factions: the Mihriyyah and the Miqlāṣiyyah’, –Nadīm 334.19. –Nadīm 334.22 (pl., twice), 27 (pl.), 29 (pl.). *ḥikāyatu qawli l-miqlāṣiyyati ḥakā l-mismaʿiyyu ʿannahum yaḍhabūna maḍhaba l-manāniyyati wa xālafūhum bi ʿanna qālū lā budda min ʿan yabqā fī l-mizāji šayʿun min jawhari n-nūri lā yaqdiru n-nūru ʿalā talxīṣihī*, ‘Account of the doctrine of the Miqlāṣiyyah: al-

Mismaʿī reported that they follow the doctrines of the Manichaeans (i.e., the apparently predominant Mihri faction), but disagree with them in so far as they maintain that it is inevitable that some of the substance of Light will remain in the mixture which the Light is unable to liberate’ etc., ‘Abd al-Jabbār, *muṣnī* 5.18.12-14 (reiterated 5.69.4-5). Read thus presumably also in: *zaʿamati l-miqlāṣiyyatu* (Mss.: الماسية or المسيه s.p.) *mina l-mānawīyyati ʿanna n-nūra yabqā minhu šayʿun fī z-zulmati*, ‘the \*Miqlāṣiyyah among the Manichaeans maintain that something of the Light remains in the Darkness (after the final separation)’, –Nadīm 331.2 = –Malāḥimī 565.20 (*ixtalafū fī hal yabqā fī z-zulmati mina n-nūri šayʿun baʿda l-xalāṣi fa qāla baʿduhum yabqā minhu fīhi* [recte: *fīhā*] *šayʿun wa qāla baʿduhum lā yabqā*) = ‘Abd al-Jabbār, *muṣnī* 5.12.1-5, 5.63.6-15, 5.64.5-9 (in much greater detail and with the statement, in 5.63.15, that the group who maintain the continued entrapment of Light are called المقلصية *al-miqlāṣiyyah*, var.: الملكية) = –Ḥākim 6a.3-5 (shorter) (= –Warrāq §32; the name of the sect in question is indicated only in –Nadīm and in ‘Abd al-Jabbār’s commentary).

ملة millatun, ‘religion, sect, community’. *rubbiya ... ʿalā millatihī*, ‘(Manes) was brought up in accordance with his (father’s) sect (sc. the baptists)’, –Nadīm 328.9. *iʿtazil ḥāḍihī l-millata*, ‘leave this (baptist) sect!’, –Nadīm 328.12.

ملك malikun, ‘king’. *maliku jināni n-nūri*, ‘the king of the paradise (lit. gardens) of light’, designation of the Father of Greatness (see: أبو العظمة) [cf



Sog. **rwš'n'yrōmneyk 'xšywnyy βγγγ**, 'god ruler of the paradise of light']. –Nadīm 328.10; 329.4, 18, 27; 331.29 (*maliki l-jināni* only, like MP *wahištušahryār*, Pa. *wahišt šahrδār*). Identified with the first of the four great ones (see: عظيم) in –Nadīm 333.7.

مالك النور *maliku 'awālimi n-nūri*, 'king of the aeons of light', another authentic Manichaean designation of the Father of Greatness [cf MP **šhry'r 'st'ydg 'wd xwd'y pdyxšr'wynd 'y šhr'n rwš'n'n** (Henning 1937, 315-8) 'the praiseworthy ruler and honorable lord of the luminous aeons']. *da'ā 'ilā maliki* (ed. vocalises: *mulki*) 'awālimi n-nūri wa l-'insāni l-qadīmi wa rūhi l-ḥayāti, '(Manes) preached the King of the Aeons of Light, and the Primal Man, and the Spirit of Life', –Bayrūnī, *'āḏār* 207.20-21.

مالك عالم النور *maliku 'ālamī n-nūri*, 'king of the world of light', designates the Father of Greatness in the sources dependent on –Warrāq. 'Abd al-Jabbār, *muḡnī* 5.12.12 = –Hākim 5b.6 = –Šahrastānī 190.20 (*maliku n-nūri*) = –Malāḥimī 563.9 (read: <*maliku*> 'ālamī n-nūri (= –Warrāq §18). –Nadīm 330.14 = –Malāḥimī 564.5 = 'Abd al-Jabbār, *muḡnī* 5.13.6 = –Hākim 5b.12 = –Šahrastānī 191.5 (*maliku n-nūri*) (= –Warrāq §25). 'Abd al-Jabbār, *muḡnī* 5.14.14, 17 = –Hākim 6a.6 (= –Nawbaxti §42). 'Abd al-Jabbār, *muḡnī* 5.15.1 = –Hākim 6a.8 = –Šahrastānī 192.2, 4 (in the latter passage one Ms. has ... 'awālimi ...) (= –Nawbaxti §43, supposedly quoting 'the Gospel and the first part of the *Šābuhragān*').

مالك النور *maliku n-nūri*, 'king of the light', is evidently –Šahrastānī's personal variant (in three of its four occurrences) for the *maliku 'ālamī n-*

*nūri* of his source (see the previous entry).

ملكة *malikatun*, 'queen'. *wa lam yazal fī kulli wāḥidīn min ḥāḏayni l-'ašlayni šūratun 'ažīmatun hiya malikatu ḏālika l-'ašli wa sā'isuhū (+sā'isatun?) fīhi fa l-hammāmatu (q.v.) malikatu 'ašli ḡ-zulmati wa 'ālamihā wa 'abū l-'ažamati maliku 'ašli n-nūri wa 'ālamihī*, 'in each one of these two principles there was always a great form which is the monarch (here: queen, because *šūratun* is fem.) of that principle and its guiding force, whereby the Thoughtful One is the monarch (queen, because *hammāmatun* is fem.) of the principle and realm of Darkness and the Father of Greatness is the monarch (king) of the principle and realm of Light', 'Abd al-Jabbār, *muḡnī* 5.19.9-11 (quoting –Misma'ī).

ملكوت *malakūtun*, 'kingdom'. *al-malakūtu l-'āliyatu n-nayyiratu*, 'the luminous, lofty kingdom', –Bayrūnī, *hind* 19.8 (quoting Manes' *Treasure of the living*).

ملك *malakun*, 'angel': see ملك

موت *mawtun*, 'death'. *hammāmatu l-mawti*: see هم

ميت *mayyitun*, 'dead, lifeless'. 'inna l-mayyita 'iḏā fāraqa l-ḥayya l-muxāliḡa 'iyyāhu wa bāna 'alā ḥidatihi 'āda mayyitan lā yaḥyā, 'when the lifeless thing (i.e., the body) separates itself from the living thing (i.e., the soul) which had mingled with it and comes to be on its own, then it becomes lifeless again and does not live', –Bayrūnī, *hind* 23.21 (quoting an unnamed work of Manes).

ماء: موه *mā'un*, 'water', one of the five light elements [cf. خمس (c)]. –Nadīm



329.7, 22, 23; 332.10; 333.8; 335.17. –Malāḥimī 562.13 = ‘Abd al-Jabbār, *muḥnī* 5.11.2 = –Ḥākim 5a.5 = b. al-Jawzī 43.6 = –Nasafī 1.99.14 = –Šahrastānī 189.17 (= –Warrāq §7, describing it as one of the four ‘bodies’ of Light). –Malāḥimī 563.20 = –Nadīm 330.8, 9 = ‘Abd al-Jabbār, *muḥnī* 5.12.19 = –Ḥākim 5b.12 = –Šahrastānī 191.3 (= –Warrāq §22, describing the mixture of fog and water).

الماء الثقيل *al-mā’u ṭ-ṭhaqīlu* (var. القبل), ‘heavy water’, the corresponding dark element. –Nadīm 332.25.

ميس is one of the three suggestions offered in –Nadīm 327.30-1 for the name of Manes’ mother.

نباطي نبطي *nabaṭiyyun*, strictly ‘Nabataean’, but in mediaeval Arabic this adjective refers to the indigenous Aramaic-speaking populace in southern ‘Irāq. *bi n-nabaṭiyyati*, ‘in the Nabataean (i.e. Babylonian Aramaic) language’, –Nadīm 328.11.

نبي *nabiyyun*, pl. نبيون *nabiyyūna* and انبياء *‘anbiyā’u*, ‘prophet’. *bābu l-‘anbiyā’i*, ‘chapter of the prophets’ (in Manes’ *Book of Mysteries*), –Nadīm 336.15. *kitābu sifri l-‘asrāri llaḏi yaṭ‘unu fihi ‘alā ‘āyāti l-‘anbiyā’i*, ‘the writing (called) Book of Mysteries in which he maligns the miracles of the prophets’, –Ya‘qūbī 181.11.

ختم النبيين see ختم النبوة *nubuwwatun*, ‘prophecy, state of being a prophet’. *nazala hāḏā l-waḥyu wa jā‘at hāḏihi n-nubuwwatu*, ‘this revelation descended and this prophethood came’, –Bayrūnī, *‘āṭār* 207.17 (quoting *Šābuhragān*).

نجم *najmun*, pl. نجوم *nujūmun*, ‘star’. In the plural, as a category of demons: –Nadīm 331.4.

نجي *tanajjā*, apparently used like VI *tanājā*, ‘conversed intimately (or silently) with s.o.’ (normally with God). *tanajjā wa ḏara‘a ‘ilā llāhi*, ‘(Adam) pleaded intimately with God’, –Nadīm 331.29-30.

نزاهة *nazāhatun*, ‘purity, chastity’. *‘alayka bi n-nazāhati wa tarki š-šahawāti*, (the Twin commands Manes:) ‘you must practice purity and abandonment of the passions’, –Nadīm 328.12. [Compare the Parthian fragment M5651 (ed. Sundermann 1981, lines 1541-1555), where the twin (*yamag*) summons Manes to *pawāgīft ud āzādīft*, ‘purity and freedom (from lust or the like)’].

تناسخ *tanāsuxun*, ‘transmigration, reincarnation’. *kāna mānī nuṣṣiya min ‘Irānšahra fa daxala ‘arḏa l-hindi wa naqala t-tanāsuxa minhum ‘ilā niḥlatihī*, ‘Manes had been expelled from Ērānšahr, so he entered the land of the Indians and transposed (the doctrine of) transmigration from them into his own doctrine’, –Bayrūnī, *hind* 27.8. See also رد.

متنسم *mutanassimun*, ‘fragrant, gently blowing’. *‘ummu l-ḥayāti l-mutanassimatu*, ‘the fragrant (or: gently blowing) Mother of Life’, –Qāsim 52.24.

نسمات *nasamatun*, pl. نسمات *nasamātun*, ‘soul’. *al-bikru š-šabīhatu bi nasamati ḏālika š-ṣiddīqi*, ‘the virgin in the semblance of the soul of that (deceased) electus’, –Nadīm 335.12.



*ṭalāḏu ʔuruqin yuqṣamu fihi* (better: *tuqṣamu fiḥā*) *nasamātu* (C: نسمات, H: نسمات) *n-nāsi*, 'the three paths into which the souls (var.: destinies) of men are partitioned', –Nadīm 335.27.

*nasīmun*, '(gentle) breeze', the first of the five light elements (Graeco-Syriac *āar*) [cf. خمس (c), and de Blois 2000b, 17, n. 28]. –Nadīm 329.7, 21, 22 (twice); 332.10; 333.7; 335.17. *an-nasīmu ḥayātu l-ʿālami*, 'breeze is the life of the world', –Nadīm 332.19. –Malāḥimī 562.13 = 'Abd al-Jabbār, *muḡnī* 5.11.2 = –Hākim 5a.5 = b. al-Jawzī 43.6 (ed.: الشبح, but correct in b. Qayyim) = –Nasafī 1.99.14 = –Šahrastānī 189.17 (= –Warrāq §7, defining it as the 'spirit of Light'). –Malāḥimī 563.12, 13 = –Nadīm 330.1, 2 = 'Abd al-Jabbār, *muḡnī* 5.12.14 = –Hākim 5b.7, 8 = –Šahrastānī 191.1, 2 (= –Warrāq §19, describing the mixture of smoke and breeze). *'anna n-nasīma llaḏī fī l-ʿaraḏīna lā yazālu yartaḑī'u wa yarfa'u mā fihā min quwā n-nūri wa mā yataḥallalu mina l-ʿarḑi wa n-nabāti wa n-nūri* (read: *n-nāri*?), '(they maintain) that the breeze that is (captured) in the earths ceaselessly ascends and it makes ascend the powers of Light that are in them and what releases itself from the earth and the plants and the light (read: fire?)', –Malāḥimī 564.19-20 = 'Abd al-Jabbār, *muḡnī* 5.13.18-19 (*wa n-nasīmu llaḏī fī l-ʿaraḏīna lā yazālu yadfa'u mā fihā min quwā n-nūri wa mā yanḥillu mina l-ʿarḑi wa n-nabāti*) = –Šahrastānī 191.9 (*wa n-nasīmu llaḏī fī l-ʿarḑi lā yazālu yartaḑī'u*) (= –Warrāq §28).

*naṣrāniyyun*, pl. نصارى *naṣārā*, 'Christian'. *al-manāniyyatu tuṣābiḥu n-naṣārā min 'ahli l-kitābi*, 'of the people

of the book it is the Christians whom the Manichaeans resemble', –Bayrūnī, *hind* 19.2-3. النصرانية *an-naṣrāniyyatu*, 'Christianity'. *istaxraja mānī maḏhabahū mina l-majūsiyyati wa n-naṣrāniyyati*, 'Manes extrapolated his doctrine from Zoroastrianism and Christianity', –Nadīm 328.24-5.

*naẓara* (u) ʔilā, 'looked at, gazed upon'. *yanẓurūna ʔilayhā*, 'they will gaze at it', –Nadīm 336.2 (= Šb. 310: *nīšānd*). *fa ʔiḏā naẓara ʔulā'ika l-ʔāḏimūna ʔilā ṣ-ṣiddīqīna*, 'when those sinners look towards the electi', –Nadīm 336.5 (= Šb. 321-3: *ud hān duṣkirdagān ... ul nīšānd ud dēnwarān iṣnāsānd*, 'those sinners ... will look up and recognise the electi').

IV انفذ *'anfaḏa*, 'sent', with *fa:* *'anfaḏa* (var.: ابعده) *fa ḥamalahū ʔilā l-mawḏī'i llaḏī kāna fihi*, '(his father) sent and took him (i.e. sent someone to take him) to the place in which he (sc. the father) was', –Nadīm 328.9 [see Flügel's note in *Fihrist* ii, 164: "... Später liess der Vater den in seiner Abwesenheit geborenen Knaben nachholen, was das ganz ächt arabische bedeutet, eig. er schickte (absol.) und schaffte ihn (nämlich durch den oder die abgeschickten Menschen)". The variant ابعده, if read *'ab'ada*, 'he sent away', would presumably give the same meaning; with the passive *'ub'ida* one would have to translate: '(his father) was sent away (exiled) and he took with him ...', which seems less satisfactory.]

*nafsun*, pl. انفس *'anfusun*, 'soul'. *bābu qawli d-daysāniyyīna fī n-naḑsi wa l-jasadi*, 'chapter of the doctrine of the



Bardesanites concerning the soul and the body', –Nadīm 336.13.

نفس الحياة *nafsu l-ḥayāti*, 'the soul of life', evidently the Manichaean Living Soul (Syr. *naṣṣā ḥayṯā*, MP. *grīw zīndag*, etc.; *nafsu l-ḥayāti* renders *naṣṣā ḥayṯā* in the same way that *rūḥu l-ḥayāti* renders *rūḥā ḥayyā*), the collective term for the Light elements captured in the material world. *bābu r-raddi 'alā d-dayṣāniyyīna fī nafsi l-ḥayāti*, 'chapter of refutation of the Bardesanites concerning the soul of life', –Nadīm 336.13-14. *qad ḡanna d-dayṣāniyyatu 'anna 'urūja nafsi l-ḥayāti wa taṣfiyatahā huwa fī jīfati l-bašari*, 'the Bardesanites have thought that the ascent of the soul of life and its purification take place in the human corpse', –Bayrūnī, *hind* 27.12-13 (evidently quoting the just mentioned chapter in Manes' *Book of mysteries*).

نكح *nakaḥa* (u,i,a), 'married, copulated with'. *lā tankuḥ bašaran*, 'do not have intercourse with any person', –Nadīm 328.4. –Nadīm 331.12. *nakaḥa 'ummaḥū*, '(Cain) had intercourse with his mother', –Nadīm 331.13, 14. VI نكاح *tanākaḥa*, inf. *tanākuḥun*, 'copulated mutually'. –Nadīm 331.4, 5 (twice); 332.29.

نكاح *nikāḥun*, 'marriage, sexual intercourse'. *ḥiya l-muḥijātun li l-'ālamī fī n-nikāḥi*, 'she is the one who incites the world to copulation', –Malāḥimī 566.4 (= –Warrāq §34). *nahā 'ani n-nikāḥi wa z-zar'i*, 'he prohibited marriage/intercourse and sowing/agriculture', –Ḥākim 6a.14-15 = b. al-Murtaḍā/Kessler 349.10-11 (quoting –Ḥākim) (= –Nawbaxti §46, though the passage is missing in the other sources dependent on –Nawbaxti).

النهضة (–Nadīm 335.15): read presumably البهجة (q.v.)

نور *nūrun*, (1) 'Light', as opposed to Darkness, one of the two principles. –Nadīm 329.3 et passim (*nūrun* on its first occurrence, thereafter *an-nūru*).

(2) 'light', one of the five light elements [see خمس (c)]. This duplication of terminology is typical of Manichaeism; I have endeavoured in this dictionary to distinguish the principles 'Light/Darkness' from the elements 'light/darkness'. –Nadīm 329.7, 22 (twice), 23; 332.10; 333.8. –Malāḥimī 562.13 = 'Abd al-Jabbār, *muḡnī* 5.11.2 = –Ḥākim 5a.5 = b. al-Jawzī 43.5 (ed.: *at-turāb*, but correct in b. Qayyim and b. Nubātah) = –Nasafī 1.99.14 = –Šahrastānī 189.16 (= –Warrāq §7, describing it as one of the four 'bodies' of Light). –Malāḥimī 563.16, 17 = –Nadīm 330.4, 6 = 'Abd al-Jabbār, *muḡnī* 5.12.16, 18 = –Ḥākim 5b.9, 11 = –Šahrastānī 191.3 (= Warrāq §21, describing the mixture of the element light with the element darkness).

(3) *nūru llāhi wa fībuhū*, 'God's light and his goodness/fragrance': see طيب.

(4) *nūruhū*, 'his (sc. God's) light', defined as the second of the four great ones (see: عظيم) in –Nadīm 333.6, and identified with the sun and the moon in –Nadīm 333.7.

(5) *min nūri llāhi wa ḥikmatihī*, 'from God's light and wisdom', –Nadīm 331.16. *halumma nanṭaliqu 'ilā l-mašriqi 'ilā nūri llāhi wa ḥikmatihī*, 'Lo! We shall set out towards the east, towards God's light and wisdom', –Nadīm 332.4.

(6) *ya'tī š-šiddiqūna ... 'ilā ḍālika*



*n-nūri fa yajlisūna fihi*, 'the electi will come ... into that light and sit in it', –Nadīm 336.2-3 (= Šb. 311-2: *[pad gā]h-rōšn nišīyān[d]*); the restoration of *[gā]h* seems uncertain!)

ملك جنان النور *maliku jināni n-nūri*, ملك عوالم النور *maliku 'awālimi n-nūri*, ملك عالم النور *maliku 'ālamī n-nūri*, ملك النور *maliku n-nūri*: see ملك.

منير *munīrun*, 'luminous, radiant', with the article the name of a Manichaean god, possibly Splenditenens (thus Guidi). –Qāsim 53.1, 9.

نير *nayyirun*, 'luminous'. *li l-'ālihati* (with bad variants) *n-nayyirīna*, 'to the luminous gods', –Nadīm 333.23. Qualifies *junūdun*, 'hosts' (q.v.) in –Nadīm 333.15-16 and –Bayrūnī, *hind* 19.3. *al-malakūtu l-'āliyatū n-nayyiratu*, 'the luminous, lofty kingdom', –Bayrūnī, *hind* 19.8 (in both –Bayrūnī passages quoting Manes' *Treasure of the living*).

نار *nārun*, (1) 'fire' (f.), one of the five light elements [see خمس (c)]. –Nadīm 329.7, 22, 23; 332.10; 333.8; 335.17. –Malāḥimī 562.13 = 'Abd al-Jabbār, *muḡnī* 5.11.2 = –Hākim 5a.5 = b. al-Jawzī 43.5 = –Nasafī 1.99.14 = –Šahrastānī 189.16 (= –Warrāq §7, describing it as one of the four 'bodies' of Light). –Malāḥimī 563.14, 15 = –Nadīm 330.3, 4 = 'Abd al-Jabbār, *muḡnī* 5.12.15, 16 = –Hākim 5b.8, 9 = –Šahrastānī 191.3 (= –Warrāq §20, describing the mixture of 'burning' with 'fire').

(2) the corresponding dark element [see خمس (d)]. –Nadīm 332.22, 24.

(3) *an-nāru l-kubrā*, 'the great (lit.: greater) fire'. *risālatu s-sammā'īna fi n-nāri l-kubrā* (var.: البری), 'epistle of

the auditors on the greater fire', –Nadīm 337.5-6. The Great Fire (but without the adjective 'great') is described in the sources dependant on –Warrāq: *wa tafūru nārun taḍṭarimu fi tilka l-'ašyā'i fa lā tazālu muḍṭarimatun ḥattā yataḥallala mā fihā mina n-nūri*, 'and a fire flares up and blazes in these things and it does not stop blazing until the Light that is in them extricates itself', –Malāḥimī 565.12-13 = –Nadīm 330.29-30 (... *fa taḍṭarimu* ...) = 'Abd al-Jabbār, *muḡnī* 5.14.2-3 (... *fa taḍṭarimu fi tilka l-'ašyā'i ḥattā tanḥilla* ...) = –Hākim 5b.18-19 (*wa taḍṭarimu* [Ms.: *taḍṭaribu*, but correct in b. al-Murtaḍā/Kessler 348.1] *nūrun min tilka l-'ašyā'i fa lā tazālu taḍṭarimu* [Ms.: *ya-*] *ḥattā yataxallaṣa mā fihā mina n-nūri*) = b. Abī l-Ḥadīd 5.161.19 (*wa taḍṭuru nārun wa taḍṭarimu fi tilka l-'asāfili wa hya l-musammātu bi jahannama*, '... and it is what is called hell') = –Šahrastānī 191.20-192.1 (corrupt) (= –Warrāq §30. –Malāḥimī and –Hākim both go on to state that according to some the *idṭirām* will last for 1468 years, while others put it at 1460 years; –Nadīm and –Šahrastānī have only 1468; b. Abī l-Ḥadīd has only 1460).

نوم *manāmun*, pl. منامات *manāmātun*, 'sleep, dream'. *kānat tarā lahu l-manāmāti l-ḥasanata*, 'she used to see beautiful dreams about him', –Nadīm 328.7.

نویک 'Nawēkaṭ' (place name in Transoxania). *wa hum bi rustāqi samarqanda wa ṣ-ṣuḡdi wa xāṣṣatan bi nawēkaṭ*, (the remaining Manichaeans in Khurasan) 'are in the district of Samarqand and Sogdiana and especially



in Nawēkaθ', –Nadīm 337.28 [Mss. C and H have نوکٹ, with all ambiguous letters pointed; L has the same, leaving only the y unpointed. Sogdian **nwykt**, that is: Nawē-ka(n)θ, means 'new town'. Yāqūt 4.826 has a place نُوکند (read: Nawkand?) near Samarqand, presumably a persianised form of the same name. There is also a نوکٹ in Turkestan (region of Šāš/Tashkent), perhaps to be emended to نوکٹ, with the **twō kō** mentioned in a Sogdian letter, but the text in the *Fihrist* seems to imply that the place in question was near Samarqand. One or the other of these two places is evidently intended in –Nadīm 18.2, where the author says that the capital city of the Sogdians (*qaṣabatuhā*) is called by a name that is represented in Mss. P by تربکت, in H and V by the same *rasm* without points, or with only the last letter pointed; Flügel's reading (followed, without comment, by Tajadud) قرنک is a conjecture! See also Marquart 1898, 164.]

هابیل *hābīlu*, 'Abel', in the Manichaean account the son of Eve by her son/half-brother Cain. *hābīlu r-rajulu l-'abyaḏu*, 'Abel, the white(-skinned) man', –Nadīm 331.14. –Nadīm 331.15, 19, 22. [*hābīlu* is the usual Arabic/Islamic form for Syriac *hābīl* (Hebrew *hābāl*).]

هاتف *hatafa* (i), 'called loudly'. هاتف *hātifun*, 'invisible summoner, supernatural voice'. –Nadīm 328.4.

تهجد *tahajjada*, inf. *tahajjudun*, 'kept a night vigil, spent the night in prayer', as one of the periodic obligations of the auditors. –Nadīm 333.2.

هدى *hudan* or *hadyun*, 'guidance'. *kitābu yusammīhi kitāba l-hudā wa t-tadbīri*, 'the book which he (sc. Manes) calls the Book of guidance and management', –Yāqūbī 181.8-9. Compare: *risālatu l-hudā š-ṣayīratu*, 'the little epistle of guidance', –Nadīm 336.25; and *risālatu t-tadbīri*, 'the epistle of management', –Nadīm 336.26.

هممة *himmatun*, 'intention'. *al-qiyāmu bi himmatayni wa hwa š-šakku fi d-dīni*, 'carrying out two (different) intentions, that means: doubt concerning the religion', –Nadīm 333.11 (Fleischer's emendation بنهمتين *bi tuhmatayni* is perhaps smoother, but does not seem necessary).

همامة *hammāmatun*, the fem. of the adjective *hammāmūn*, 'thoughtful'. This is the form used in Arabic as the equivalent of Greek/Coptic ἐνθύμησις, MP *handēšišn*, etc., as was first suggested by Sundermann 1978, 492, fn. 46, and (I should think) confirmed by the form *hammāmatu l-mawti*, 'the one thoughtful of death' in 'Abd al-Jabbār, *muynī* 5.19.13-14 and in the newly discovered book by –Malāḥimī 565.15 (both cited below; in the latter, however, the vital evidence was conjectured away by the editors!), corresponding to MP *handēšišn ī marg*, Sogd. **mrcync šm'r**. The earlier fantastic interpretations proposed by Monnot etc. can be laid *ad acta*. The passage from b. Abī l-Ḥadīd (our first citation) shows that the Muslim scholastic tradition understood *hammāmah* to be merely an substandard variant for *himmah*, 'intention', and this is perhaps true. But I give the Arabic Manichaean authors the benefit of the doubt and assume for the time being



that they personified the enthymesis as a female entity: 'the Thoughtful One'. *ḥakā zurqānun fī kitābi l-maqālāti wa 'abū 'isā l-warrāqī wa l-ḥasanu bnu mūsā wa ḡakarahū šayxunā 'abū l-qāsimi l-balxiyyu fī kitābihi fī l-maqālāti 'ayḡan 'ani ḡ-ḡanawīyyati 'anna n-nūra l-'a'zama ḡarabat 'azā'imuhū wa 'irādatuhū fī yazwi z-zulmati wa l-'iyārati 'alayhā fa xarajat min ḡātihi qif'atun wa hya l-hammāmatu l-muḡtaribatu fī nafsihī wa xālaḡati z-zulmata yāziyatan lahā fa qtaḡa'athā z-zulmatu 'ani n-nūri l-'a'zami wa ḡalat baynahā wa baynahū wa xarajat hammāmatu z-zulmati yāziyatan li n-nūri l-'a'zami fa qtaḡa'ahā n-nūru l-'a'zamu 'ani z-zulmati wa mazajahā bi 'ajzā'ihī wa mtazajat hammāmatu n-nūri bi 'ajzā'i z-zulmati 'ayḡan ḡumma mā zālata l-hammāmatāni tataqārabāni wa tatadānayāni wa humā mumtazijāni bi 'ajzā'i hāḡā wa hāḡā ḡattā nbanā minhumā hāḡā l-'ālamu l-maḡsūsu wa lahum fī l-hammāmati kalāmun maḡhūrun wa hiya lafzātuni ḡtalahū 'alayhā wa l-luḡatu l-'arabiyyatu mā 'arafnā fihā sti'māla l-hammāmati bi ma'nā l-himmati (...) wa lākinnahā lafzātuni ḡtālāḡiyyatun maḡhūratun 'inda 'ahlihā, 'It was reported by Zurqān in his *Kitābu l-maqālāt*, and by Abū 'Isā l-Warrāq, and by al-Ḥasan b. Mūsā (an-Nawbaxti), and our master Abū l-Qāsim al-Balxī also mentions it in his *Kitābu l-maqālāt*, quoting the dualists<sup>13</sup> (to the effect) that the*

intentions of the highest Light and his will to attack Darkness and to make a forray against it became agitated and a fragment separated itself from his essence, and this fragment is the agitated *hammāmah* within his self<sup>14</sup>, and the *hammāmah* mixed with Darkness while attacking it and Darkness moved it away from the highest Light, and it took its place between the Light and the Darkness. And (likewise) the *hammāmah* of Darkness separated itself when the Darkness attacked the highest Light and the highest Light moved it away from the Darkness and mixed it with his own particles and the *hammāmah* of Light also mingled with the particles of Darkness. Then the two *hammāmatān* continuously moved together and moved apart, for they are

extant in manuscript in the Yemen, but I have not been able to consult it. This passage commentates the statement in the *Nahju l-balāyah*, supposedly the work of the imam 'Alī, that God created the world without such-and-such and such-and-such, and 'without a *hammāmah* of his self in which he became agitated' (wa lā hammāmati nafsīn iḡtaraba fihā, b. Abī l-Ḥadīd 1.78.12). b. Abī l-Ḥadīd says (1.80.17-20) that this is a refutation of the 'Zoroastrians, dualists, and those who believe in *al-hammāmah*' and that it proves 'Alī's knowledge of ancient doctrines. Then he proceeds to polemicise against the interpretation of the passage by the older commentator al-Quṭb ar-Rāwandī, in which context he brings the account cited here. Obviously the compiler/author of the *Nahju l-balāyah* was familiar with some Muslim account of Manichaean cosmology. The difficulty is to know whether this passage selects the source (al-Warrāq? al-Balxī?) used by 'Pseudo-'Alī' or whether it is merely extrapolated from the phrase that we read in the *Nahju l-balāyah*.

<sup>14</sup> *al-hammāmatu l-muḡtaribatu fī nafsihī* corresponds to *lā hammāmati nafsīn iḡtaraba fihā* in the cited extract from *Nahju l-balāyah*.

<sup>13</sup> I understand the admittedly vague 'isnād to mean that the passage that follows is a quotation from Abū l-Qāsim al-Balxī (d. 319/931), the famous *mu'tazilī* author, and that in turn al-Balxī cited Zurqān, al-Warrāq and his own older contemporary an-Nawbaxti as his authorities. al-Balxī's *Maqālātu l-'islāmiyyīn* is apparently



mixed with the particles of each other, until this perceptible world was constructed from the two of them. With “*hammāmah*” they (sc. the dualists) have a well-known term and it is an expression which is special to them, but we are not aware that the (standard) Arabic language uses *hammāmah* in the meaning *himmah* (intention) (...), but it is a technical term known to the people who use it’, b. Abī l-Ḥadīd 1.82.9-83.4.

Explicitly with reference to Manichaeism: *al-hammāmatu malikatu ‘aṣli ẓ-ẓulmati wa ‘ālamihā wa ‘abū l-‘azamati maliku ‘aṣli n-nūri wa ‘ālamihī*, ‘the Thoughtful One is the queen of the principle and realm of Darkness and the Father of Greatness is the king of the principle and realm of Light’, ‘Abd al-Jabbār, *muṣnī* 5.19.10-11 (quoting –Misma‘ī). *taḥarraka hammāmatu l-mawti fī ‘ālamī ẓ-ẓulmati*, ‘the one thoughtful of death moved about in the realm of Darkness’, ‘Abd al-Jabbār, *muṣnī* 5.19.13-14 (quoting –Misma‘ī). *qawluhum ‘inna l-hammāmata qaṭa‘at bilādahā wa wāfat bilāda n-nūri*, ‘their statement that the Thoughtful One cut through her (own) lands and appeared in the lands of Light’, –Xayyāṭ 32.11-12 (paraphrasing –Warrāq §17, with *l-hammāmata* replacing ‘the realm of Darkness’ in the parallel sources). *‘anna manāniyyata za‘amat ‘anna bilāda l-hammāmati lā tatanāhā fī ḍ-ḍar‘i wa l-misāḥati*, ‘that the Manichaeans maintain that the lands of the Thoughtful One [the parallel sources have: ‘Darkness’] are not limited in compass and area’, –Xayyāṭ 32.17-18 (paraphrasing –Warrāq §5). *wa ‘anna rūḥa ẓ-ẓulmati huwa d-duḡānu wa huwa yud‘ā ‘indahumu l-hammāmata*, ‘and that the spirit of Darkness is the (dark

element) smoke and among them it is called the Thoughtful One’, –Malāḥimī 562.15-16 = –Xuwārazmī 38.9 (*al-hammāmatu ‘inda l-mānawīyyati rūḥu ẓ-ẓulmati wa huwa d-duḡānu ‘indahum*; with variants) = –Māturīdī 157.11 (*wa rūḥu ẓ-ẓulmati yusammā hammāmātan*) = ‘Abd al-Jabbār, *muṣnī* 5.11.3-4 (*wa rūḥuhā d-duḡānu wa yusammūnahā l-hammāmata*) = –Ḥākim 5a.7 (*wa rūḥuhā d-duḡānu wa yud‘ā ‘indahumu l-hammāmata*) = –Šahrastānī 189.17-18 (*wa rūḥuhā d-duḡānu wa hiya tud‘ā l-hammāmata*; Badrān has: الهامة) (= –Warrāq §7; compare also –Nadīm 332.23-24: *wa d-duḡānu llaḏī yanba‘u minhu huwa ḥummatu* [variants: حمة; mistake for همة?] *l-mawti*, ‘the smoke which gushes forth from it [sc. the dark earth] is the fever [\*intention?] of death’). *wa l-‘hammāmatu* (ed.: الهامة) *ḥassāsātun*, ‘and the Thoughtful One is capable of perception’, –Māturīdī 157.13 (paraphrasing –Warrāq §12). *‘inna n-nūra fī‘luḥū fībā‘un wa l-hammāmata fī‘luḥā xtiyārūn wa l-‘ālama ‘anša’ahū* (better: ‘anša’athu) *l-hammāmatu*, ‘that the action of Light is nature and the action of the Thoughtful One is choice and the Thoughtful One produced the world’, –Māturīdī 158.16 (inaccurate paraphrase of –Warrāq §13). *wa ‘iḏā ... ra’ati l-hammāmatu rūḥu ẓ-ẓulmati xalāša n-nūri*, ‘when the Thoughtful One, the spirit of Darkness, sees the liberation of the Light’, –Nadīm 330.31 = ‘Abd al-Jabbār, *muṣnī* 5.14.4 (*‘iḏā ra’at rūḥu ẓ-ẓulmati xalāša n-nūri*) = –Ḥākim 6a.1 (*lammā ra’ati ẓ-ẓulmatu xalāša n-nūri*) = –Malāḥimī 565.14-15 (*‘iḏā ... ra’at hammāmatu l-mawti rūḥu ẓ-ẓulmati xalāša n-nūri*), ‘when the one thoughtful of death, the spirit of Darkness, sees ... ’; lacuna filled from



the parallel sources; the editors' 'emendation' is wrong) (= -Warrāq §31). *wa za'amū 'anna l-hammāmata rūḥa ẓ-ẓulmati hiya llatī tuṣawwiru l-ḥayawāna fī 'arḥāmi l-'ummahātī ... wa tunbitu n-nabāta fī l-'arḍi*, 'and they claimed that the Thoughtful One, the spirit of Darkness, is the one who forms living beings in the wombs of their mothers (...) and causes plants to grow in the earth', -Malāḥimī 565.21-566.1 (= -Warrāq §33). *wa qad qāla mānī 'inna 'abā l-'aẓamati* (for the reading see: ابو) *wajjaha malā'ikatahū li taḥārubi mā biayā muḥārabatahū mina l-hammāmati wa 'afāritihā*, 'And Manes said that the Father of Greatness directed his angels to do battle with the Thoughtful One and with the demons of hers with whom he desired to do battle', 'Abd al-Jabbār, *muḥnī* 5.14.8-9 (= -Nawbaxti §39).

الهند : هند *al-hindu*, 'India, the Indians'. *risālatu al-hindi* (C,H: without the article) *l-'aẓimatu*, 'great epistle of the Indians', -Nadīm 336.20. *kāna mānī da'ā l-hinda wa ṣ-ṣīna wa 'ahla xurāsāna*, 'Manes had (already) preached to the Indians and Chinese and people of Khurasan', -Nadīm 328.31. *kāna mānī nufiya min 'irānšahra fa daxala 'arḍa l-hindi wa naqala t-tanāsuxa minhum 'ilā niḥlatihī*, 'Manes had been expelled from Ērānšahr, so he entered the land of the Indians and transferred (the doctrine of) transmigration from them into his own doctrine', -Bayrūnī, *hind* 27.8. See also *بد*.

اهاج IV *'ahāja lahū fī*, 'incited s.o. to s.th.' (dictionaries: 'alā). *hiya l-muhijatu li l-'ālamī fī n-nikāḥi*, 'she is

the one who incites the world to copulation', -Malāḥimī 566.4 (= -Warrāq §34).

وثن *waṭṭanun*, pl. اوثان *'awṭānūn*, 'idol'. *tarka... 'ibādati l-'awṭāni*, 'abandoning the worship of idols', b. al-Jawzī 43.12 = -Šahrastānī 192.7-8 = -Hākim 6a.13 (*nahiya 'an duxūli bayti l-'awṭāni*) (= -Warrāq §46). See also: صنم.

وجه *wajhun*, pl. وجوه *wujūhun*, 'face'. *maḍaw li wujūhihim* (misprint in Flügel<sup>2</sup>), 'they fled', -Nadīm 332.1.

وحى *waḥyun*, 'inspiration, divine revelation'. *'atāhu l-waḥyu*, 'the revelation came to him', -Nadīm 328.10. *al-malaku llaḍī jā'ahū bi l-waḥyi*, 'the angel who came to him with the revelation', -Nadīm 328.11. *nazala hāḍā l-waḥyu wa jā'at hāḍihi n-nubuwwatu*, 'this revelation descended and this prophethood came', -Bayrūnī, *'āḍār* 207. 17 (quoting *Šābuhragān*).

مودة : ود *mawaddatun*, 'friendliness', the fourth of the five spiritual forces [see خ (b)]. -Nadīm 329.5 (var. *muruwwatun*).

وصل *waṣala l-jawwu bi 'asfali l-'araḍina* 'alā s-samāwāti, 'the air connected the lowest of the earths with the heavens', -Nadīm 330.20 = -Malāḥimī 564.13 = 'Abd al-Jabbār, *muḥnī* 5.13.13-14 (... 'ilā 'alā s-samāwāti, '...to the highest of the heavens') (= -Warrāq §27). III *wāṣala*, inf. مواصلة *muwāṣalatun* and وصال *wiṣālun*, 'continued, was connected, persisted'. *muwāṣalatu ṣ-ṣawmi*, 'continuous fasting', i.e. fasting for periods of several days, one of the obligations of the elect, -Bayrūnī, *'āḍār*



207.23-208.1. *wiṣālātun* (pl.) is a Manichaean technical term in –Nadīm 334.20, 22, 24, 25; 336.22, 30. [an-Nadīm presents the doctrine of *wiṣālātun* as the principal point of doctrine that separated the followers of Miqlāṣ from the followers of Mihr. According to ‘Abd al-Jabbār (*muḡnī* 5.18, quoting al-Misma‘ī; cited s.v. مقلص) the Miqlāṣiyyah differed from what he merely calls ‘the Manichaeans’ (evidently meaning the followers of Mihr) in that the former upheld the (original Manichaean) doctrine of the eternal damnation of the souls of sinners while the latter held the (revisionist) view that all particles of light would eventually be liberated. I think it thus probable that *wiṣālātun* is the Manichaean technical term for ‘the continued entrapment of light particles after the defeat of darkness’.]

وفاء *wafā’un*, ‘loyalty’, the third of the five spiritual forces [see خمس (b)]. –Nadīm 329.5.

وقع *waqa’a* ‘alā, ‘fell upon s.o., had sexual intercourse with s.o.’. *waqa’a* ‘alayhā, ‘(the angel) had intercourse with her’, –Nadīm 331.18. *li ṣahwatihi waqa’a* ‘alayhā, ‘he had intercourse with her because of his lust’, –Nadīm 331.25.

ولد *mawlūdun*, pl. مواليد *mawālīdu* and مولودون *mawlūdūna*, ‘child, infant’. ‘awlada ... *mawlūdan wa hwa l-’insānu l-qadīmu*, ‘(the king of the paradise of light) engendered a child, namely the Primal Man’, –Nadīm 329.20. *fī ḡaynika l-mawlūdayni*, ‘in those two children’ (sc. Adam and Eve), –Nadīm 331.7. Similarly: –Nadīm 331.9. ‘ilā ḡālīka *l-mawlūdi l-qadīmi*, ‘to that primal child’

(i.e. Adam), –Nadīm 331.8 [cf. MP *nox-wīr*, ‘primal male being’, designating Adam, differently from Ar. *al-’insānu l-qadīmu*, Pa. *mardōhm hasēnag*, ‘the first human, the (pre-cosmic) Primal Man’.] *kallama l-mawlūda llaḡī huwa ’ādamu*, ‘(Jesus) addressed the child, who is Adam’, –Nadīm 331.10. *hāḡā l-mawlūdu*, ‘this child’ (sc. Seth), –Nadīm 331.26, 30. *ḡālīka l-mawlūdu*, ‘that child’ (sc. Seth), –Nadīm 331.28. *li ’ulā’ika l-mawlūdīna*, ‘towards those babies’ (sc. Sethel, Rawfaryād and Barfaryād), –Nadīm 332.2-3.

يُبُوسَة : *yubūsātun*, ‘dryness’, in Aristotelian theory one of the four basic qualities. ‘Abd al-Jabbār, *muḡnī* 5.15.7 = –Šahrastānī 192.5 (= –Nawbaxṭī §45; for this passage see: مزج).

يزدانبخت ‘Yazdānbuxt’, a Manichaean leader at the time of al-Ma’mūn (reg. 813-833). –Nadīm 334.26; 337.7; 338.19, 20, 21 (with variants in all passages). *jibrā’īlu bnū nūḡini n-naṣrāniyyu fī jawābihī ‘an raddi yazdānbuxta ‘alā n-naṣāra*, ‘Jibrā’īl b. Nūḡ the Christian, in his response to Yazdānbuxt’s refutation of the Christians’, –Bayrūnī, ‘*āḡār* 208.19-20. Yazdānbuxt’s ‘book’ is quoted by –Ḥākim 6a.15 = b. al-Murṭaḡā/Kessler 349.11 (= –Nawbaxṭī §47).

يشتاسف see: يشتاسف

ياسوع *yasū’u*, ‘Jesus’ [the form used by Arabic-speaking Christians, for Syr. Yašū’ or Išo’, as opposed to the Qur’ānic form ‘Isā (see: عيسى)]. *wa kāna min yaktubu* (read: *kāna yaktubu*) *min mānī ‘abdi l-yasū’i* (sic., with article) *kamā kāna būluṣu yaktubu*, ‘he used to write:



From Manes the servant of Jesus, just as Paul used to write', 'Abd al-Jabbār, *taḏbīt* 1.170.3-4 (evidently from a Christian source).

يعقوب *ya'qūbu*, 'Jacob, James'. *bābu šahādati* (q.v.) ... (blank in Mss.) '*alā nafsihī li ya'qūba* (Mss. C and H omit *lī*), 'chapter of the testimony of NN. about himself to Jacob/James', –Nadīm 336.10. [Manichaean texts mention both the 'angel' Jacob and Jesus's disciple James, but it is difficult to see who should have testified about himself to the patriarch Jacob. If James is intended, then the gap could presumably be filled by 'Jesus', or perhaps better by 'Clement'. It is not impossible that Manes was familiar with the Jewish-Christian *Epistula Clementis ad Jacobem*.]

صیح (ضح) *yaqīnun*, 'certainty'. يقين : يقين  
ضح : see اليقين والتاميس

يمن *yamanun*, 'right hand, right side, south', with article also: 'the Yemen'. *al-bannā'u l-kabīru minā l-yamani*, 'the Great Builder (will come) from the south', –Nadīm 335.31-336.1 (with bad variants) (= Šb. 303-4: *nōg-šahr-[āfur-]yazad az ērag*).

يمن *yamīnun* and يمنى *yumnā*, 'right hand, right side', both feminine. *ibnu* (pl. 'abnā'u) *l-yamīni*, 'son(s) of the right hand, the righteous one(s), the one(s) who stand(s) at the right hand of Jesus at the last judgement' [like MP. **dšnyz'dg**]. *qā'idu 'abnā'i l-yamīni*, '(Manes,) the leader of the sons of the right hand', –Hākīm 6a.17 = b. al-Murtaḏā/Kessler 349.13 (= –Nawbaxti §47). Read thus presumably also in: *bābu btidā'i šahādati* (q.v.) <*bni*?> *l-*

*yamīni* (var.: *l-yumnā*) *ba'da ṡalabihī*, 'chapter of the first part of the testimony of <the son of?> the right after his victory', –Nadīm 336.11-12 [without this or some similar emendation the gender of the pronoun *-hī* would be wrong.]

يمنة *yamnātun*, 'right hand'. *bi rūḥi yamnatihī* (or: *bi rūḥin yamnatahū*): see روح

يـورد *yahūdun*, 'Jews'. *al-masīḥu l-maṣlūbu llaḏī ṡalabahu l-yahūdu*, 'the crucified Christ, whom the Jews crucified', –Nadīm 336.10-11.

يـوذا *yahūdā*, 'Judaea'. *bābu šahādati* (q.v.) '*īsā 'alā nafsihī fī yahūdā*, 'chapter of the testimony of Jesus about himself in Judaea', –Nadīm 336.11.

يوم *yawmun*, pl. أيام *'ayyāmun*, 'day'. *bābu l-'ayyāmi ṡ-ṡalāṡati*, 'chapter of the three days' (in Manes' *Book of Mysteries*), –Nadīm 335.14-15.



## Glossary to the New Persian texts in Manichaean script

The repository of Manichaean texts discovered in Turfan contains a small number of documents in same script used for writing Middle Persian and Parthian, but, despite their archaïcising orthography, nonetheless clearly composed in the New Persian language.

The first of these to be published was M150, a fragment of a calendar or almanac (here: Ca), partially published by Müller (with the false signature "M. 50") in 1904. One side of the sheet (identified by the editor as the recto) contains the second half of a list of the Persian names of the days of the month (days 17 to 30), of which the 28th is followed by a gloss in which Müller recognised the Arabic/New-Persian names of the planets Mercury and Mars. The verso contains in one column part of a list of the Arabic/New-Persian names of the signs of the zodiac, while the "other columns are inscribed with letters or explanations in very cursive script", not published by the editor. Only the published portion of the text could be used for this glossary.

The systematic study of the New Persian documents in Manichaean script begins with the Henning's ground-breaking article "Persian poetical manuscripts from the time of Rūdakī", published in 1962. This article contains a publication of the fragments of two different poetical works. The first (here: Ha) had been identified already in Henning 1959 as a fragment of an unknown Persian versification of the famous story of Barlaam and Josaphat (Arabic: Bilawhar and Būdāsaf; in this text: **bylwhr** and **bwdysf**, for the origin of which see the relevant entries in the glossary). The oldest surviving and most important testimony for the Barlaam novel are the two Arabic versions: First, there is the "long recension", preserved only by Ismailis, which was known to Henning from the lithograph published in Bombay in 1889, but is now available also in a critical edition (Gimaret 1972) and a French translation (Gimaret 1971), the latter with some comments also on the Turfan fragment.<sup>1</sup> Second, there is the "short recension" which the twelver-Shiite theologian Ibn Bābūyah inserted in his *Kitābu 'ikmāli d-dīni wa 'itmāmi n-ni'mah*<sup>2</sup>. Their common source was a much expanded, Islamicised reworking of a (lost) Middle Persian rendering of one of the Sanskrit lives

<sup>1</sup>Gimaret 1971, 41-2. Incidentally, Gimaret could have spared himself the comment that M105 and M106 "pourraient intéresser le *K. Bilawahr*". Although these manuscripts were still unpublished when Gimaret produced his book, Boyce's *Catalogue* (which Gimaret cites) does state that the text in these manuscripts is "prose". It is in fact the afterwards mentioned "Lehrtext".

<sup>2</sup>This book, which the authors of previous studies consulted in the form of manuscripts, or an old lithographed edition, is now available in a passable type-set edition (with a slightly different title; see the bibliography under Ibn Bābūyah), where the Bilawhar story occupies pp. 577-638.



of the Buddha. An Arabic text close to, but not entirely identical with, the long recension was the source of the Georgian *Balavariani*, itself the original of the Greek book of Barlaam and Ioasaph, wrongly ascribed to St John of Damascus, one of the classics of Christian literature. The larger fragment of the Persian poetical version found in Turfan consists of an incomplete bifolio containing parts of 27 double verses. Henning located the verses appearing on the two sides of folio A (=vss. 1-13) in the account of Bilōhar's departure, his return the next day and of his answer to Būdēsaf's question about his age, comparing the passage from p. 82, l. 11 to p. 83, l. 10 of the Bombay edition, and those on the two sides of folio B (vss. 14-27) in the account of Bilōhar's final separation from his pupil (Bombay edition, pp. 89-123, evidently much more succinctly in the Persian). Gimaret<sup>3</sup> accepted Henning's placement of the first 13 verses but doubted his interpretation of 14-27, and it is certainly true that the actual wording of the Persian fragment does not really agree with the Arabic versions and that the latter are consequently not of very great value for reconstructing the poem.

M9130 contains a tiny splinter of the same manuscript, published by Henning as vss. 28-33, apparently a fragment of one of the sub-stories; vs. 30 has in fact the word **d'st'n**, 'story'. In vs. 33 Henning restored the words **[s]bwd-l zw jwd'g**, 'a jar separate from it', rhyming with **[bš ][šn]g**, 'familiar [with] its...', and remarked that the only one of all the Barlaam stories into which these words fit is the tale of the thieves who stole a jar (*qullah*), thinking that it contained gold, only to discover that it was filled with poisonous snakes, the fifth of the "additional" stories<sup>4</sup> that are found in the short (Ibn Bābūyah) version of the Arabic book, but are missing in the long (Bombay) version and its offshoots. In the preceding verse Henning considered two possibilities: First **hr sh gw[n]**, 'all three kinds', rhyming with **[j'dw]gr byh[wn]**, 'the sorcerer Bihūn', for which he compared the false teacher البهون who figures in the last part of the long recension of the Barlaam story.<sup>5</sup> This indeed very attractive proposal is not reconcilable with the surely even more attractive placing of the immediately following verse in the story of the jar of snakes. His alternative suggestion was to read (in vs. 32) **hr sh gw[']**, 'all three witnesses', rhyming with **..byh[y]**, 'without shame', whereby Henning remarked that in this case as well "what is left of verse 32 fails to agree" with the proposed interpretation of vs. 33. But I wonder whether the reference to the three \*witnesses might be connected with the fact that the 'jar' in the Arabic version

<sup>3</sup>Gimaret 1971, 41-2.

<sup>4</sup>Or, if one prefers, the second sub-sub-story inserted into the third "additional" sub-story. It can be found in Ibn Bābūyah, 632, and also (in Arabic and English) in Stern/Walzer 1971, 33, where *qullah*, 'jar', is inadequately rendered as 'chest'.

<sup>5</sup>Henning 1962, 92-3.



is said (twice in the text) to have been 'sealed' (*maxtūmah*). The gist of verses 32-33 could then perhaps be reconstructed as something along the lines of:

[The vessel had been sealed in the presence of three persons and was stamped with the seals of] all three with[esses.]

[The thieves broke it open and plundered the gold] without sha[me.]

[Then they caught sight of] a [j]ar, some distance from it.

[As soon as they saw it they became] a[wa]re of its [splendid appearance.]

This interpretation of the lines has been adopted in the relevant entries of the glossary. The observation that the Persian poetical version of the Barlaam romance read by the Manichaeans at Turfan apparently contained at least one of the "additional" stories (and also that another one of these is known in a Manichaean Turkish version, quite possibly deriving from this very poem) is of considerable portent for the literary history of the romance. It is chronologically conceivable that the Persian poet had his raw material directly from Ibn Bābūyah (who died in 991), but it is perhaps more likely that Ibn Bābūyah and the unknown Persian poet both used a common (Arabic, Islamic) version of the Barlaam romance, different from the long recension reflected by the Ismaili, Georgian and Greek versions.

The second poetical fragment published by Henning (here: Hb) contains the remnants of 13 double-verses in monorhyme (rhyming in *-ār*), a piece of a homiletic poem on the solitude of the grave, a theme common enough in Islamic religious literature. It was evidently transcribed, not always correctly, from a manuscript in Arabic script; Henning drew attention to the fact that the *'idāfah* particle (which in Manichaean script is otherwise virtually always indicated by *'yg* or *'y*) is here frequently omitted, suggesting that the scribe did not correctly understand his source, which, if in Arabic script, would not have represented that particle in writing. Taking this into account, Henning made a very creditable attempt to restore large parts of the poem. Some of his readings are speculative, but nonetheless highly plausible.

These three texts published up until the 1960s are "Manichaean" only in the sense that they are preserved in manuscripts copied by Manichaean scribes using the specifically Manichaean script, but there is nothing explicitly Manichaean about their content.<sup>6</sup> By contrast, the two texts published by Sundermann since the 1980s are unmistakably Manichaean sectarian writings and give us our first insights into what

<sup>6</sup>A possible exception is the passage in Hb discussed below s.v. *smwm*. I do not accept Henning's conclusions about "the Manichaean character of an important part of the 'wisdom'" contained in the Barlaam romance. The passage on prophetology, "where the very wording compellingly recalls authentic Manichaean writings", cited in Henning 1962, 93, is missing in Ibn Bābūyah's version and is possibly an Ismaili interpolation. But even so, it does not actually say anything that is not main-stream Islamic doctrine. The indeed striking similarity between Manichaean and Islamic prophetology results from the fact that Manichaeism and Islam share a common substratum in 'Jewish Christianity'.



can justifiably be called Manichaean New Persian.

In 1989 Sundermann published two fragments of what seems to be a Manichaean confessional text ('Bekennnistext'; here Ba and Bb) in New Persian. A striking stylistic feature of this document is the occurrence of surely intentional rhymes at the end of certain periods, reminiscent of Arabic *saj'*, thus in *panj ḥawāss... haft waswās*, and *si waṣīyat... bē ma'ṣīyat*.

The longest and most important of the Manichaean New Persian texts is however the dogmatic Text ('Lehrtext') published by Sundermann in 2003 on the basis of a complete bifolio (M106) and the fragments of a second manuscript of the same text (M105+M901). Here, as in the edition, the four columns of the bifolio are quoted as 'b, c, d, e'; the smaller fragment is the sole testimony for section 'a' and then offers a duplicate of a large part of sections 'b' and 'c'. Despite its relatively good state of preservation, the content of the text is often obscure and in places it makes (for me) the impression of being a rather inadequate translation of a Manichaean treatise in Arabic. The most obvious loose end is in the passage (c16-17) that speaks of the 'senses of the head', enumerated as 'hearing (*ṣunūḍan*), seeing (*dīḍan*), smell (*bōy*) and speech (*guftār*)'. Problematic is first the misspelling of the word for 'senses' (see under **hw's**), second the fact that only four (not five) senses are enumerated, and third that 'speech' is listed as a sense. The Manichaean view of the five *sensé* is presented in the Arabic authors dependant on al-Warrāq and an-Nawbaxti (§11 of my synoptic edition): al-Māturīdī (*Tawḥīd* 157) and al-Aṣ'arī (*Maqālāt* 2.337-8) list here the five senses with their usual Arabic names: *sam'* (hearing), *baṣar* (sight), *ḍā'iḳ* or *ḍawq* (taste), *ṣamm* (smell), *lams* (feeling), but in al-Ya'qūbī (*Ta'rīx* 1.180) the same five senses (here called *ma'ānī*; for this passage see the Arabic glossary, s.v. *عنى*) all have different (I suspect: genuine Manichaean Arabic) names: *lawn* (colour), *ṭa'm* (taste), *rā'iḥah* (smell), *muḥissah* (feeling), *ṣawt* (voice, sound). In our text *guftār* (speech) seems to be a mistranslation for *ṣawt*, taken by the translator in its literal sense of 'voice', rather than the intended 'sound', while *muḥissah* was taken to mean 'hearing' (as it indeed can in Arabic), rather than the here intended 'feeling' (the primary meaning). The three lists can be presented synoptically as follows:

	'hearing'	'seeing'	'taste'	'smell'	'feeling'
al-Māturīdī:	<i>sam'</i>	<i>baṣar</i>	<i>ḍā'iḳ</i>	<i>ṣamm</i>	<i>lams</i>
al-Ya'qūbī:	<i>ṣawt</i>	<i>lawn</i>	<i>ṭa'm</i>	<i>rā'iḥah</i>	<i>muḥissah</i>
Lehrtext:	<i>guftār</i>	<i>dīḍan</i>	...	<i>bōy</i>	<i>ṣunūḍan</i>
	'speech'	'seeing'		'smell'	'hearing'



The assumption of a poor translation from Arabic might help to explain some of the other oddities of the text, e.g. the one discussed s.v. **jwmlg**. I add that the detailed discussion of the four (Aristotelian) basic qualities (hot, cold, moist, warm) and their identification as attributes of the evil principle (e1 et seqq.) has its closest parallel in an-Nawbaxti §45, cited in our Arabic glossary s.v. مزج .

### Some remarks on the language and orthography

The handful of NP. documents in Manichaean script were written by scribes who had been trained to copy texts in Middle Persian, Parthian and Sogdian, and their attempts to represent New Persian betray massive interference from the scribal traditions of these languages. Although the Aramaic-based Manichaean script is undeniably capable (surely at least as capable as Arabic script) of giving a reasonable representation of New Persian phonology, the scribes have not gone down this road, but have represented New Persian in what is largely a historical orthography.

NP. words that have obvious equivalents in Manichaean MP. are (especially if they are very common) usually written in the same way as their MP. counterparts, e.g. the NP. particles *i* and *u* are normally written as **'yg** and **'wd** (or: **ṽ**), the preposition *pa* as **pd**, all exactly as in Manichaean MP. But alongside such genuinely historical spellings we find also a large number of pseudo-historical spellings, based on a mechanical imitation of Manichaean MP. scribal conventions. For example, the ending *-a*, which in Persian words normally continues (Sasanian) Middle Persian *-ag*, is written as **-g**, not only in expected cases like **ryšg** for NP. *rēša* (< MP. *rēšag*), but also in Arabic words like **jwmlg** (*jumla*) or **swmlg** (*sumbula*), the latter with Persian assimilation of *mb* > *m(m)*, where the **-g** has, of course, no historical justification. The verbal ending for the third person singular present (NP. *-aδ*) is normally written **-yδ**, as in Manichaean MP., even if the stem in question does not occur in MP., but the ending for the third person plural (NP. *-and*) is not written **-ynd** (as it is in Manichaean MP. and Parthian), but usually as **-nd** (as in Sogdian). So evidently the Manichaeans in Turfan still read the MP. ending as *-end* and felt that the NP. *-and* sounded more like the corresponding suffix in Sogdian. The interference of Sogdian orthography can be observed also in **x'n'g** (q.v. in the vocabulary). Similarly, the adjectival suffix *-ī* and the (in New Persian homophonic) nominal abstract suffix *-ī* are still normally differentiated as **-yg** and **-yh** respectively, again even when they are appended to an Arabic word, as they are in **mw'lyfyh** (*muxālifī*), which was certainly never pronounced with a final *-h*.

One feature of the orthography that has already been the subject of some discussion



is the representation of Persian post-vocalic  $\delta$ . As is very well known,<sup>7</sup> in classical Persian, in words of Iranian etymology historic  $d$  is represented initially, after morpheme boundaries, and after consonants by  $d$ , but after vowels (within the same morpheme) by  $\delta$ . In carefully copied Arabo-Persian manuscripts these are written with  $\delta$  and  $\delta$  respectively. On the other hand, in loan words from Arabic both  $d$  and  $\delta$  occur in all positions. Thus, in words of Iranian etymology there is a complementary distribution of  $d$  and  $\delta$ , but, given the fact that Arabic loan words make up a very substantial portion of the NP. vocabulary,  $d$  and  $\delta$  must be regarded as separate phonemes in classical NP. At a later stage in the development of the language the interdental fricatives<sup>8</sup> in those words that were perceived as being Arabic loans were replaced, in Persian, by sibilants, with  $\delta$ , specifically, shifting to  $/z/$ , but in Persian words (with a few exceptions) postvocalic  $\delta$  shifted back to  $/d/$ .

The Sogdian form of Manichaean script has a special letter  $\delta$  (borrowed from the Sogdian national script, and deriving ultimately from the Aramaic *lāmed*) which is used for the two Sogdian phonemes  $\delta$  and  $\theta$ . In the New Persian texts from Turfan this Sogdian letter is used for Arabic  $\delta$  (in  $\delta\delta b$ ,  $\delta wlpk'r$ ) and  $\theta$  (in  $m\delta l$ ), or else the latter is represented by doubled  $\delta\delta$  (in  $\delta\delta ykt$ ,  $n\delta\delta r$ ,  $\delta\delta ly\delta\delta$ ). On the other hand, Persian postvocalic  $\delta$  is usually represented by ordinary  $d$  and only exceptionally by the Sogdian  $\delta$ . Two of these exceptions are in Hb, which has  $ry\delta$  (*ārad*) and  $nw\delta m$  (*na-būdam*), alongside a much larger number of instances of postvocalic  $d$ , for example  $m'nyd$ ,  $pry'd$ ,  $b'd$  etc. The other exception is in the 'Lehrtext', c15, which, twice in the same line, has  $gw\delta r'ndg$ , for *guḍaranda*; significantly, the past stem of the same verb occurs, evidently with  $d$ , in H11 (for the reading, see the discussion below, s.v. *gwdšt*).<sup>9</sup>

<sup>7</sup> detailed discussion in Meier 1981, 103-113.

<sup>8</sup> Arabic has three interdental fricatives: voiceless  $\theta$ , voiced  $\delta$  and velarised  $\delta$ . The phoneme represented by the letter  $\delta$  was originally a velarised lateral, but in Middle Arabic (the only form of Arabic that is relevant for New Persian)  $\delta$  merged with  $\delta$ ; the two letters are consequently mere graphic variants for representing the velarised interdental fricative. In late mediaeval and modern Persian the letter  $\theta$  is pronounced  $/s/$  and  $\delta$ ,  $\delta$  and  $\delta$  are all pronounced  $/z/$ . The 'forked' evolution of New Persian  $\delta$  (to  $z$  or  $d$ , according to the assumed etymology of the word in which they occur) is exactly parallel to the situation in those modern Arabic dialects that have lost the classical interdentals: here these are replaced by dentals ( $t$ ,  $d$ ,  $\delta$ ) in genuine dialect words, but by sibilants ( $s$ ,  $z$ ,  $z$ ) in words that are perceived as belonging to the 'high' language. For example, Cairo Arabic says *tāni* for the ordinal number 'second' (classical *thānin*), but *madrassa sānawīyya* for 'secondary school' (book-Arabic: *madrassatun thānawīyyatun*). In the context of mediaeval Persian bilingualism, as in that of modern Arabic diglossia, sound changes are not determined exclusively by phonetic laws, but also by cultural constraints.

<sup>9</sup> All forms of the verbs *guḍāstan* (pres. *guḍar-*) and *guḍāštan* (pres. *guḍār-*) are pronounced in modern Persian with  $-z$ ; thus, in these words Persian  $-δ-$  has exceptionally been given the 'Arabic' treatment. The reason for this is, in my view, that there has been a contamination between *guḍār-* (<



Why then did the scribes use the Sogdian letter  $\delta$  for the interdental in Arabic loan words, but not (apart from rare exceptions) in Persian words? Sundermann<sup>10</sup> has argued that in the form of Persian reflected by these texts historical postvocalic  $\delta$  was in fact pronounced  $d$ , as it is in modern Persian, referring to the statement by Šams i Qays<sup>11</sup> that “in the language of the people of Ghaznīn, Balkh and Transoxania *ḍāl* does not exist”. Šams’s book was written after 628/1230 and his statement is not immediately relevant for our texts, which seem to be about 200 years older. But be this as it may, the fact that at in least two of our texts spellings with postvocalic **d** fluctuate (albeit sporadically) with spellings with  $\delta$  make it quite clear that a *generalised* shift of  $\delta$  to  $d$  is out of the question. Instead, it seems to me that the (usual) spelling with **d** is yet another example of the scribes’ subservience to Manichaean Middle Iranian scribal conventions, specifically the convention that, both in Middle Persian and in Parthian, the letter **d** is consistently used for both. More precisely: the scribes have followed an in essence phonologically sound principle that in Persian words, where there is a complementary distribution of  $d$  and  $\delta$ , the same letter is used for both, but in Arabic words, where  $d$  and  $\delta$  are separate phonemes, the two are distinguished in writing.<sup>12</sup> There are just a few exceptions. In two of the three Persian exceptions (**ry** $\delta$  and **gw** $\delta$ r $\delta$ ndg) we have to do with words that do not occur in this form in Middle Persian (where the equivalents would be **wryd** and **wydrndg**) and where the compulsion to comply with Middle Persian graphic norms must have seemed less

*wi-tāra-*), ‘to let pass’, and *guzār-* (< *wi-čāra-*), ‘to separate, interpret, perform (a prayer), pay etc.’ In the spoken language the forms with *-z-* prevailed in both verbs (and then spread to the obviously cognate forms of *guḍašta*), but in the written language the homophones were still distinguished (گذار versus گذر), with retention of the pointed *ḍāl* in the former to signal the new pronunciation with *-z-*. The purely graphic *ḍ* in the Arabo-Persian spelling of these words has no connection with the  $\delta$  in the Manichaean spelling **gw** $\delta$ r $\delta$ ndg, which must reflect the fact that at the time when these texts were written this word was still pronounced as *guḍaranda* and had not yet shifted to *guzaranda*. Sundermann’s (2003, 250) statement that “diese Übereinstimmung des manichäischen Textes mit einer Besonderheit der arabisch schreibenden persischen Orthographie kann kein Zufall sein” might be convincing were it not for the fact that this same corpus of texts gives us also other (exceptional) examples of  $\delta$  in genuine Persian words, as well as a (probable) instance of **-d-** in *guḍašta*. I maintain that the (apparent) “agreement” of **gw** $\delta$ r $\delta$ ndg with گذرند is indeed “coincidence”.

<sup>10</sup>Sundermann 1989, 362-3, and, in greater detail, Sundermann 2003, 249-50.

<sup>11</sup>*al-Mu’jam*, ed. Qazwīnī, London 1909, 192: *dar zabān i ahl i yaznīn u balx u mā \*warā’a n-nahr ḍāl i mu’jama nēst wa jumla i dālāt muhmala dar lafz ārand*. See also the discussion in Meier 1981, 1091-21. 109-5

<sup>12</sup>There is a very close parallel to this in the well-thought-out orthographic system of Malayalam. In south Dravidian words there is no phonological contrast between voiced and voiceless consonants, voicing being dependent on the phonological environment. Consequently Malayalam script uses only (for example) **p** in Dravidian words, regardless of whether this is realised as [p] or as [b]. But in the very numerous Sanskrit loan words the full battery of consonant signs is used to express the (phonologically relevant) distinction between *p*, *ph*, *b* and *bh*.



binding; here, and in **nbwōm** (spelt exactly as in Arabo-Persian, rather than like MP. **ny bwd hym**), the scribes have resisted the Middle Persian scribal tradition and attempted a more “phonological” spelling. But even more telling is the spelling of the Arabic word حوض as **hwwd** in e18, which complies with the “Persian” convention of representing a postvocalic interdental as **d** rather than **ḍ**.<sup>13</sup> So, we have one convention for Persian words, another for Arabic words, but also a handful of exceptions where the conventions have been inverted.

### Transliteration and special conventions

The transliteration follows the (since Henning) usual system for transliteration of Manichaean script. Note however:

{h} and {h̄} are used, in keeping with the well established (but perverse) Iranist tradition, for the descendants of Aramaic *hē* and *hēθ* respectively.

{w} with two superscript dots = *w̄* (abbreviation of 'wd) (Henning: “u”)

{y} with two superscript dots = *ȳ* (is used, according to Henning 1962, 91, in certain texts for *ē*. However, it does not seem to occur in any of the hitherto published documents.)

{k} with one superscript dot = *x* ; with two superscript dots = *k̄* (for Ar. ك)

{ḍḍ}, with or without intertwining, is transliterated *ḍḍ* (for Ar. ض ; Henning: “θ”)

{‘} with two superscript dots = *‘̄* (for Ar. ع)

{p} with one superscript dot = *f* ; with two superscript dots = *p̄* (both used, apparently indiscriminately, for Ar. or Per. /ff/; note that in Persian words /ff/ is often indicated by undotted {p}).

{q} with two superscript dots = *q̄* (for Ar. ق)

Alphabetic order: ‘, ‘̄, b, β, c, d, ḍ, f/p̄, g, h/h̄, j, k/q, k̄/q̄, l, m, n, p, r, s, š, t/ṭ, w/w̄, x, y, z. The numeral ‘I’, which is used for the vowel /ē/, is treated as the last letter of the alphabet.

As is the rule in New Persian dictionaries, forms of a given verb are grouped together under the infinitive (if attested), or a reconstructed infinitive (=attested past stem +n); if forms from the past stem are not attested in these texts the attested forms are grouped under the present stem.

<sup>13</sup>The orientalist convention of transcribing ح as “ḡ” and ط as “ṡ” does not reflect the mediaeval Arabic realisation of both as a velarised voiced interdental. The Manichaean transcription of “ḡawḡ” as **hwwd** is thus more surprising than might seem at first.



\* after a reference means that the form in question is partially restored. Words that are entirely restored are not included in the glossary, even in cases where the restoration seems certain.

### **Conspectus of the sources**

a, b, c, d, e = the five sections of the 'Lehrtext' edited in Sundermann 2003 from two different Mss. (M105+M901 and M106)

Ba, Bb = the two fragments of the 'Bekennnistext' edited in Sundermann 1989 from five splinters of the same Ms. (M403, M411, M427a, M877, M5391)

Ca = the fragment of a calendar/almanac partially published by Müller 1904, 95-6, from M150 (Müller: "M. 50")

Ha = the fragment of a poetical version of the story of Bilawhar and Būdāsaf edited in Henning 1962, 91-98, from M581+M9130

Hah = the heading between lines 8 and 9 of Ha

Hb = the fragment of a *qaṣīda* edited in Henning 1962, 98-104, from M786

M746a, M843c, M1855, M4513, M8202, M9011 : a few words from each of these fragments were published in the relevant entries in Boyce's *Catalogue*.



- <sup>1</sup>b /āb/ n., 'water'. e17 [see also <sup>2</sup>bd'r]  
<sup>2</sup>b /āb/ n., 'radiance, brilliance'. c14  
<sup>3</sup>b'd'n /ābāḏān/ adj., 'thriving, prosperous'. e8  
<sup>4</sup>n /ān/ pron./adj., 'that, that one'. a10, 12, b7, 17, c1, 5, 8, e7 (twice)  
<sup>5</sup>nj' /ānjā/ adv., 'there'. e19  
<sup>6</sup>nk' /ānki/ pronouns ān + ki, 'that which'. Hb16, 33\*  
<sup>7</sup>r'stn /ārāstan/ vb., 'arrange'  
<sup>8</sup>r'st /ārāst/ (3 s. pret.). d7  
<sup>9</sup>r'stg /ārāsta/ (pp.). e9  
<sup>10</sup>ry': see <sup>11</sup>wrdn  
<sup>12</sup>s'y- /āsāy-/ vb., 'rest'  
<sup>13</sup>s'yd /āsāyaḏ/ (3 s. pres.). b5  
<sup>14</sup>[šn]g /āšnā/ adj., 'known'. Ha32\*  
<sup>15</sup>wyxtn /āwēxtan/ vb., 'hang up'  
<sup>16</sup>byy'wyxt /bi-āwēxt/ (3 s. pret. written together with the prefix bi-), 'he engaged in battle'. d6  
<sup>17</sup>wyxtg, <sup>18</sup>wyxtg /āwēxta/ (pp.), with preverb *bar*: 'engaged in hand-to-hand battle'. b15 (<sup>19</sup>wyxtg), d16 (<sup>20</sup>wyxtg)  
<sup>21</sup>wyzyšn /āwēziš/ n., 'hand-to-hand battle'. c13  
<sup>22</sup>xyryn /āxirīn/ adj., 'last' [Ar. <sup>23</sup>āxir with Per. suffix]. e10  
<sup>24</sup>yd: see <sup>25</sup>mdn  
<sup>26</sup>b', <sup>27</sup>b'g, <sup>28</sup>b' /abā/ or /bā/ prep., 'with'  
<sup>29</sup>b': c1, d6, 16  
<sup>30</sup>b'g: d8  
<sup>31</sup>b': Ha6  
<sup>32</sup>bd'r /āb-dār/ cpd. adj., 'juicy'. Hb1  
<sup>33</sup>bgndn /aβgandan/ vb. (inf.), 'to throw, excrete'. b4  
<sup>34</sup>bg[nnd] /aβganand/ (3 pl. pres.). Hb18\*  
<sup>35</sup>br /abar/ prep., 'on, concerning'. Bb v6 [see also br]  
<sup>36</sup>βz'y- /aβzāy-/ vb., 'increase':  
<sup>37</sup>βz'yd /aβzāyaḏ/ (3 s. pres.). e15  
<sup>38</sup>βzwn /aβzūn/ n., with preformative *bar*: 'increase'. e17.

- <sup>39</sup>c, <sup>40</sup>z /az/, <sup>41</sup>z /zi/ prep., 'from'.  
<sup>42</sup>c: a10 (?), b1, 4, d9, 10, e1, 2, 11, 17; Ha8, Hah (?), Ha9, 19, 26  
<sup>43</sup>z: b3, 4, 5, 7, 10, 13, 15, d10, 19; Bb v3; Hb2, 27, 34  
<sup>44</sup>z: a3; Hb4, 5  
<sup>45</sup>z'nk' /z-ān-ki/, 'from that (time) when'. Ha14  
<sup>46</sup>z'yn, <sup>47</sup>zyn /z-īn/ 'from this'. b9 (z'yn); Ha12 (zyn)  
<sup>48</sup>zw /z-ō/ 'from it'. Ha4, 33  
<sup>49</sup>gr /agar/ conj., 'if'. d15, e8 [cf. <sup>50</sup>r]  
<sup>51</sup>hw'sh': see <sup>52</sup>hw's  
<sup>53</sup>knwn /aknūn/ adv., 'now'. d6; Bb v5; Ha20  
<sup>54</sup>mdn /āmaḏan/ vb. (inf.), 'to come, coming'. Hah  
<sup>55</sup>mdm /āmaḏam/ (1 s. pret.), 'I came'. Ha14  
<sup>56</sup>m[d] /āmaḏ/ (3 s. pret.), 'came'. Ha6\*  
<sup>57</sup>by'md /bi-āmaḏ/ (3 s. pret. with prefix bi), 'came'. Ha9  
<sup>58</sup>mdg /āmaḏa/ (pp.), 'having come'. b15  
<sup>59</sup>br ny' [...] /bar na-y-āyam/ (1 s. pres. with preverb *bar* and neg. pref. *na*), 'I shall not come up'. Hb19\*  
<sup>60</sup>yd /āyaḏ/ (3 s. pres), 'comes'. b18, c8; Ha4  
<sup>61</sup>nb'[z] /ambāz/ n., 'companion'. Hb23  
<sup>62</sup>nd /and/ vb. (3 pl. pres.), 'they are'. Bb r6  
<sup>63</sup>ndr /andar/ or /dar/ prep., 'in', also postposition with *pa*. a9, 11, b6 (*pa...andar*), 8 (*pa...andar*), 14, 18 (*pa...andar*), c8, 12 (*pa...andar*), 19, d5; Bb r6 (*pa\*...andar*); Ha1\*, 2\* (*dil-t and[ar-ā]*, 'in thy heart', without *pa*, if the restoration is correct!), 3, 4, 8 (*pa...andar-ā*, again with rhyme *ā*<sup>1</sup>)

<sup>1</sup>Henning considered the readings *pa andēša*



- dr /dar/, 'id.' (the more recent form of *andar*). Ha25
- 'ndyšg /andēša/ n., 'thought, concern, worry'. Ba v4; Ha8
- 'ng'h /āngāh/ adv., 'so much' (with a comparative adj.). e16
- 'nyr'n /anērān/ n., name of the 30th day of the month. Ca r14
- 'r /ar/ conj., 'if'. Ha2 [see also 'gr] wrt /w-ar-t/, 'and if thy'. Ha6
- 'ryδ: see 'wrđn
- 'sd /asad/ n., 'Leo' [Ar.]. Ca v1
- 'sl /ašl/ n., 'origin' [Ar.]. e12
- 'sm'n /asmān/ n., name of the 27th day of the month. Ca r11
- 'st /ast/ vb. (3 s. pres.), 'is'; also in compound tenses. a8, 12, 14, b1, 2, 6 (twice), 8 (twice), 11, c3, 4, 14, 15, d9, 12, 13, 14, e10; M8202 r6 hst /hast/, 'is, exists'. a4 (hst), b10, c2, d6
- 'šk'rg /āškāra/ adj., 'clear'. b12
- 'šnwdn /šunūdan/ vb. (inf.), 'to hear'. c17
- 'št'd /aštād/ n., name of the 26th day of the month. Ca r10
- 'w /ō/ pron., 'he, she, it'. Hb20. Also in zw (see: 'c)
- 'wd, w̄ /u, w-/ conj., 'and'. passim
- 'wd 'yn gwj' /w-īn-kujā/, 'and that which'. Ha15
- w̄ 'nk['] /w-ān-ki', 'and that which'. Hb33
- w'n /w-ān/, 'and that'. Ha19
- wrt /w-ar-t/, 'and if thy'. Ha6
- 'wmyd /ummēd/ n., 'hope'. Bb v1
- 'wrđn /āwardan/ vb., 'bring'
- 'wrdg /āwarda/ (pp.). Hb29

*ndar-ā*, and [xu]ft pa *ndēša ndar-ā*, both with "elision of an unusual kind". Another possibility is that 'ndr is a purely graphic archaism for *dar*. Read then *pa andēša dar-ā*; the rhyme between the homonyms *dar* ('door') and *dar* (postposition) is permissible in classical poetry.

- 'ry' /āri-yā/ (2 s. pres. with rhyme-ā). Ha24
- 'ryδ /āraδ/ (3 s. pres.). Hb10
- 'wwlyn /awwalīn/ adj., 'first' [Ar. 'awwal with Per. suffix]. e11
- 'wyxtg: see 'wyxtn
- 'ydr /ēdar/ adv., 'here'. e14 [see also 'yrdš'n]
- 'yg: see 'yg
- 'yyn /āyīn/ n., 'custom'. Ha16
- 'yr' /ē-rā/ adv., 'for this reason'. d18, e10
- 'yrd /ard/ n., name of the 25th day of the month. Ca r9 [the spelling 'yrd does not occur in the published Man. MP. texts, but it must be a historical MP. spelling for *ardi*(šwang) > *erd* > NP. *ard*.]
- 'yrdš'n '?' b13 [Sundermann suggests Ar. 'araḍ, 'accident', or 'āriḍ, 'accidental', with 'imāla in the first syllable and Pers. pron. suffix -šān, and translates '\*Merkmale'. This seems very unlikely. For one, in this text Arabic 'ayn is consistently transcribed as ʔ, not as '. And for another, the passage clearly deals with the essential distinguishing features of the two principles/ essences (*gawharān*) and not with their non-essential accidents (for which see our Ar. glossary, s.v. عرض). I suggest tentatively that 'yrdš'n is a scribal error (one misplaced dot!) for 'ydrš'n; read then: *u īn dō gawharān rā \*ēdar-išān tanhā tanhā pa judāgī az īn paḍīḍtar natawān guftan u namūdan*, 'and as for these two essences, here it is not possible to express and describe them, each for itself, in separation, more clearly than this...']
- 'z: see 'c



'sp'h /*sipāh*/ n., 'army'. b14

'st'rg /*sitāra*/ n., 'star'. d10

'stbryh /*sitabrī*/ n., 'harshness'. d1

'šn's'g /*šināsā*/ adj., 'knowledgable'.  
b17

'šn's- /*šinās-*/ vb., 'recognise'

'šn'syd /*šināsaδ*/ (3 s. pres.). c3

'šn'sydš'n /*šināsēδ-išān*/ (2 pl. pres.  
with pron. suff.), 'you recognise  
them'. b16<sup>2</sup>

'yg, rarely 'y /i, -y<sup>3</sup>/, particle linking a  
noun with a following adj. or  
possessive.

'yg: passim

'y: a1, 11, 13; Ba v6, 8, Bb v2; Ca  
r12; Hb6, 10 (twice), 21, 25, 30;  
M746a r6; M1855 2; M8202 v4

'yg is a printing error (see the photo!)  
for 'yg in Ba r7

'yl' /*illā*/ adv., 'except' [Ar.]. b16 (*illā  
dīgar*), 19 (*illā magar*)

'yn /*īn*/ pron./adj., 'this, this one'. passim

'yš'n /*išān*<sup>4</sup>/, pron., 'they'. a4

'ōδ'b /*aδāb*/ n., 'pain, torment' [Ar.].  
b2

'ql, 'gl, 'kl /*aql*/ n., 'intelligence' [Ar.].  
c8 ('ql, var. 'gl); Hb3\* ([.]kl, with  
two dots that could belong to the

<sup>2</sup>Sundermann assumes that the negative ny /*na*/ has been omitted by error before this verb ('you will <not> recognise them except from...'). Another possibility is to emend šn'sydš'n to \*šn'syyš'n and read: *juδ az nišān u kōšiš- \*šināsi-šān illā dīgar pa ēi xwāhēδ šināsā būdan*, 'except from their banners and their aptitude for battle how else will you be recognisant (of them)?'

<sup>3</sup>The particle is reduced to a semivowel in ryšg 'yg d'nyš (Ha3), for which the metre requires *rēša-y dāniš*.

<sup>4</sup>The spelling with 'y- rather than 'y- points clearly to /*išān*/, despite /*ēšān*/ in (for example) Kābolī Persian, also despite the derivation from MP *awēšān*.

first or second letter)

'qrb /*aqrab*/ n., 'Scorpio' [Ar.]. Ca v4

'wtyryd /*uṭērid*/ n., '(the planet)  
Mercury' [Ar. *uṭārid*, with 'imāla].

Ca r12

'yzyz /*ējiz*/ adj., 'weak' [Ar. *ājiz*, with  
'imāla]. Bb v10

'b' /*bi*/, prefix with vb. in the present  
(usually) or preterite (only in d6,  
Ha9, 10, 23), here without any modal  
value. c2, e7 (twice). Written  
together with the verb in btw''n /*bi-  
tawān*/ (e18), byy'wyxt /*bi-āwēxt*/  
(d6), bgw[...] (Ha5), by'md  
/*bi-āmaδ*/ (Ha9), bnšyst /*bi-nšist*/  
(Ha10), possibly in b'yd (q.v.),  
bkwš'dmṭ /*bu-kšāḍam-at*/ (Ha23)

<sup>2</sup>b' /*bā*/: see 'b'

b'd, w'd /*bāδ*/ n., 'wind'. Hb9 (b'd; cf.  
smwm);

<sup>2</sup>name of the 22nd day of the month.  
Ca r6 (w'd)

'b'r /*bār*/ n., 'fruit'. Ha5, 7

<sup>2</sup>b'r /*bār*/ n., 'time, occasion'. Hb32 (*yak  
bār*, 'once')

b'ryk's, app. /*bārīk-aš*/, but one expects  
\**bārīkī-š*/, 'its fineness/subtlety'.  
d3-4

b's- /*bāš-*/ vb., 'be'

b'syd /*bāšaδ*/ (3 s. pres.). c7, 9, d2,  
4, e3; Ha1 (b'sd)

b's'nd, var. b'snd /*bāšand*/ (3 pl.  
pres.). b15

nb'sydš, var. [nb]'syd's /*na-bāšaδ-  
aš*/ (3 s. pres. neg. with pron. suff.),  
'he does not have'. b19

b'tyl /*bāṭil*/ adj., 'futile' [Ar.]. ell

b'yd /*bāyaδ*/ impersonal vb. (3 s. pres.),  
'is necessary', or /*b-āyaδ*/, for /*bi-  
y-āyaδ*/ (3 s. pres. of 'mdn, with  
prefix *bi*), 'comes'. Ha20 [the latter  
interpretation, Henning's proposal,  
is problematic.]



b'z /bāz/ adv., 'back, again'. e12; Ha5, Hah, Ha9  
 bd /baδ/ adj., 'bad, evil'. b1 (twice, both times with var. wd), 3 (var. wd), c4 (var. wd), e8  
 btr /battar/ comp. adj., 'worse', with *kardan* or *gardānīdan*: 'to harm'. c1, 6 (var. wtr)  
 bdgwhr /baδ-gawhar/ cpd. adj./n., '(that which is) of bad substance'. d2, e13  
 bdgwhr'n /-ān/ (pl.). e15  
 bgw[...]: see b' and gwftn  
 bh'r /bahār/ n., 'spring' (the season). d3, e4  
 bkwš'dmṭ: see kwš'dn  
 bl' /balā'/ n., 'tribulation' [Ar.]. b4  
 blk[?] /bal-ki/ conj., 'except that, rather'. Ha7\*  
 bnšyst: see b' and nšystn  
 bnyz: see nyz  
 br /bar/ prep./preverb, 'upon'. b15, d14, 16, e17; Ba v10; Ha10 (*bar...bar*; circumposition!); Hb19, 26 (see: gštn); [see also 'br]  
 brg /barg/ n., 'leaf'. Hb22  
 brgštg: see gštn  
 bs /bas/ adv., 'enough'. Hb33  
 bstn /bastan/ vb. (inf.), 'to bind, harden, freeze'. e5  
 btr: see bd  
 btw'n: see b' and tw'n  
 bwdn /būdan/ vb. (inf.), 'to be'. b17  
 nbwōm /na-būdam/ (1 s. pret. with neg. pref.). Hb34  
 bwd /būd/ (3 s. pret.). b10, d6  
 bwyd /bawad/ (3 s. pres.). b10, c12; Ha13, 21  
 bwdysf /būdēsaf/ n.p., 'Josaphat'. [ultimately: Sanskrit Bodhisattva, for which Parthian has bwdysdf, while Buddhist Sogdian has (among other forms; see Sims-Williams 2004, 544-5) pwtysβ /bōdisaf/. The (hypothetical) MP. (Zoroastrian

Pahlavi) translation of the life of the Buddha would presumably have had \*bwtysp for /bōdisaf/, which the Arabic translator would have interpreted as \*Bōdēsaf and written with -ā- for the non-Arabic -ē-. The bwdysf in the fragment of the NP. poetical version is presumably Ar. Būdāsaf with the customary 'imāla of Arabic long -ā-. The mispointing of the Ar. form as بوذاسف resulted in Georgian Yodasap', Greek \*ΙΩΔΑΣΑΦ > ΙΩΑΣΑΦ, Latin Josaphat. See (differently) Henning 1959, operating with the (unproven) hypothesis of a Manichaean and Sogdian transmission of the story from India to the West.]  
 bwdysš gwft /būdēsaf-š guft/, 'B. said to him'. Ha10

bwn /bun/ n., 'foundation, basis'. e13  
 bwnš /bun-iš/ (with pron. suff.). Ha25  
 bwrđn /burdan/ vb. (inf.), 'to bear'. b5  
 bwrđm /burdam/ (1 s. pret.). Ha20  
 bwrđ /burd/ (3 s. pret.). Ha9  
 bwy /bōy/ n., '(good) smell, (sense of) smell'. c17, d15, e12  
 bwyd: see bwdn  
 by'md: see b' and 'mdn  
 byh /bih/ adj./n., 'good'. d6  
 byh[...], possibly /bē-ḥayā/ adj., 'without shame' [Per. *bē* and Ar. *ḥayā*]. Ha32 [cf. Henning 1962, 98, and our introduction]  
 by(h)[r] '?'. Hb34 [/bihār/, 'Buddhist monastery, vihāra-', fits the traces, the metre and the rhyme, but gives no sense.]  
 byhgwhr /bih-gawhar/ cpd. adj./n., '(that which is) of good substance'. c2, 7, d7  
 whygwhr'n /bih-gawharān/ (pl.). a9  
 bylwhr /bilōhar/ n.p., 'Barlaam'. Hah



(twice, the first time incomplete)  
[The name (and the person) of the Buddha's supposed teacher is alien to the Buddha legend; both must have been invented by the Muslim author of the extant version of the Barlaam romance. The name is evidently a cross between Ar. *billawr*, 'crystal', and *jawhar*, 'jewel', loanwords from MP. *bēlōr* and *gōhr* respectively.]

bym /bīm/ n., 'dread'. Ba v3

bynd, bynym: see dydn

byrwn /bērūn/ adv., 'out'. Ha6, 8.

Postposition in: *az...bērūn*, 'except'.

e1

byš /bēš/ adv., 'more'. e14, 17

byx /bēx/ n., 'root'. Ha3

byy /bē/ prep., 'without'. Bb r4

byy'wyxt: see b' and "wyxtn

byyxrddyh /bēx(i)radī/ n., 'senselessness'. c3

byyzyn /bē-zīn/ adj., 'unsaddled', or merely graphic for *bē zīn*, 'without a saddle'. Hb14

byz'r /bēzār/ adj., 'fearful; free (from)'  
byz'r'n /bēzārān/ (pl.). Bb r10  
[without context]

bylgwm'n /bē-gumān/ adj., 'without doubt'. Hal\*

bzwrgw'r, wzrgw'r /buzurgwār/ adj., 'great'. d13 (b-); M8202 r6 (w-)

c'h /čāh/ n., 'pit'

pe'h /pa čāh/ = pd + c'h. Hb19

c'hyy k' /čāh-ē ki/, 'a pit which'.  
Hb19

c'rg /čāra/ n., 'remedy'. c5 (var.: c'dg?);  
Ha29

ch'r /čahār/ num., 'four'. Hb14

cnd /čand/ adj./adv., 'how much, how many'. c11, e14, 15, 16; Hal1

cwn /čūn/ 'conj., 'if, when'. c7; Hal,  
18

<sup>2</sup>prep., 'like'. Hb15, 18

cwnyn /čūnīn/ prep. + pron., 'like this'.

Ha2

cwzg'hyy šm'r, prob. an erratic spelling for /*juz gah i šumār*/, 'except at the time of the (last) reckoning'. Hb20 (cf. jwd 'z, and Henning's commentary ad loc. I would assume that the scribe misread جرکه of the assumed Ar.-script original as ču z-gah i.)

cy /či/ 'conj., 'since, for'. b5, 10, 14, c9, 15, d8, 12, e2

<sup>2</sup>relative pron., 'which'. b12, e7, 10; Ha5, 19; Also in cyt /či-t/, 'which to thee', Ha4

<sup>3</sup>interrogative pron., 'what?'. b16; Bb v5; Ha22 (či čiz)

<sup>4</sup>particle introducing a quotation.  
e19

<sup>5</sup>broken context. a12

cynyg /čīnī/ n., 'Chinese'

cynyg'n /čīnīgān/ (pl.). M746a r6

cyt: see cy

cyz /čīz/ n., 'thing'. e9; Ha22

cyzh' /čīzhā/ (pl.). d9, e2

d'd /dāδ/ n., 'justice'

d'd dh'ndg /dāδ-dihanda/ cpd. adj., 'giver of justice'. M8202 v4

d'dn /dādan/ vb., 'give'

d'dmt /dādam-at/ (1 s. pret. with pron. suff.), 'I gave to thee'. Ha23

d'dg /dāda/ (pp.): see r'h d'dg

ndh[nd] /na-dihand/ (3 pl. pres. with neg. particle ny). Hb25\*

dh'ndg /dihanda/ (pres. part.).  
M8202 v4

d'n'g /dānā/ adj., 'wise'. b17

d'nystn /dānistan/ vb. (inf.), 'to know'.  
a11, e1, 18

d'nystm /dānistam/ (1 s. pret.).  
Hal4; Hb13 (metre requires:  
*dānsitam*)



d'nyy /dānī/ (2 s. pres.). Ha22  
 d'nyš /dāniš/ n., 'knowledge'. Ha3, 16\*  
 d'ryd: see d'stn  
 d'st'n /dāstān/ n., 'story'. Ha30  
 d'stn /dāstan/ vb. (inf.), 'to have, to hold'. e9; Ba r3, v10  
 d'ryd /dāraδ/ (3 s. pres.). c19  
 dlw /dalū/ n., 'Aquarius' [Ar. *dalw*]. Ca v7  
<sup>1</sup>dr /dar/ n., 'door, gate'.  
 d[r] /dar-ā/ (with rhyme-ā). Ha8\*  
<sup>2</sup>dr: see 'ndr  
 drd /dard/ n., 'suffering'. b2, 5; Hb27  
 rrδ in Hb1 is evidently a mispointing of \*drδ /dard-ā/ interj., 'alas!'  
 drws[t] /durust/ adj./adv., 'true(ly)'. Hb13\*  
 drwstyh /durustī/ n., 'correctness'. c18  
 dw /dō/ num., 'two'. a3, b12 (with a plural noun!), 14; Hb32\*  
 dw<sup>ō</sup> /du'ā/ n., 'supplication, prayer' [Ar.]. Ba v9  
 dw'zdh /duwāzdah/ num., 'twelve'. Ba r6  
 dwr /dūr/ adj., 'distant'. b9  
 dwšmn /dušman/ n., 'enemy'. a1\*, c1, 2, 6, d19, e1  
 dyd'r /dīdār/ n., 'sight, meeting'. Ha20  
 dyd'rm'n /dīdār-imān/, 'our meeting'. Ha21  
 dydn /dīdan/ vb. (inf.), 'to see, seeing'. c17  
 dydm /dīdam/ (1 s. pret.). Ha14  
 dyd /dīδ/ (3 s. pret.). e19  
 bynyd /bīnaδ/ (3 s. pres.). b3 (var. wynyd)  
 bynym /bīnēm/ (1 pl. pres.). d7  
 dygr /dīgar/ adj./adv., 'other, otherwise'. b16 (adv.), 19, d9, e8; Bb v3  
 dygrš /dīgar-aš/ (with pron. suff.). e7  
 dyl /dil/ n., 'heart'. Ba v5; Ha3\*, 6  
 dylt /dil-at/, 'thy heart'. Ha1, 2\* (-t

uncertain; if correct the metre requires *dil-t* in Ha2)  
 dyn, dyyn /dīn/ n., 'religion, the Manichaean church'. Bb r6 (-y-).  
<sup>2</sup>name of the 24th day of the month. Ca r8 (-yy-)  
 [d]yy /day/ n., name of the 23d day of the month. Ca r7\*  
 δδykt /θiqat/ n., 'trust, faith' [Ar.]. Bb v4  
 δ[w]lpk'r /δu-l-faqār/ n.p., 'name of 'Alī's sword', and by extension 'any powerful sword' [Ar.]. Hb3\*  
 flk /falak/ n., 'heavenly sphere, firmament' [Ar.]. d10 (twice)  
 pr'm'n /farmān/ n., 'commandment'. Bb r3 (the 'five commandments' incumbent on the elect)  
 fr'mwš- /farāmōš-/ vb., 'forget'  
 fr'mwšyḥ /farāmōšī/ (2 s. pres.). Ha22  
 frd /fard/ adj., 'alone' [Ar.]. Hb28  
 frw, frwd /furō(δ)/ adv., 'down'.  
 Preverb in:  
 prwd d'stn /furōδ dāstan/, 'holding down, suppressing'. Ba r2-3  
 pr[w] m'nyd 'z /furō mānaδ az/, 'is incapable of, is not up to'. Hb2  
 prw m'ndgr /furō-mānda-tar/ (pp. with superlative suff.), 'most helplessly'. Hb17  
 prwd 'bg[nnd] /furōδ aβganand/ (3 pl. pres.), 'they throw down'. Hb18  
 [p]rw xw'b[nd] /furō xwāband/ (3 pl. pres.), 'they lay to rest'. Hb21\*  
 frwrdyn /farwardīn/ n., name of the 19th day of the month. Ca r3  
 fry'd /faryād/ n./interj., 'help'. Hb4\*, 5 (p-)  
 [fs]'(r) /fasār/ n., 'bridle'. Hb15\* (uncertain restoration)  
 fsr'nydn /fusurānīdan/ vb. (inf.), 'to



cause to freeze'. e5

fy<sup>l</sup>, var. py<sup>l</sup> /fi<sup>l</sup>/ n., 'action' [Ar.]. b1  
 fy<sup>l</sup>š, var. py<sup>l</sup>š /fi<sup>l</sup>-aš/ (with pron.  
 suff.). c4  
 fy<sup>l</sup>lhš /fi<sup>l</sup>lhā-š/ (pl. with pron. suff.).  
 e10

g'h /gāh, gah/ n., 'time'. Ha31. See also  
 cwzg<sup>h</sup>hyy

gnd /gand/ n., 'stench', here always<sup>5</sup> in  
 hendiadys with *tārīkī*, 'darkness'.  
 a1, 13, c4, e13, 14

grdtr '?' e16. [Sundermann translates  
 'mehr... \*wiederkehrend' and  
 considers the possibility that *grdtr*  
 is a mistake for \**grdydtr*  
 'gewendeter' (presumably reading  
 /*gardīda-tar*/ ?). I suggest reading  
 /\**garda-tar*/, comp. to the expected  
 NP continuation of MP *wardag*,  
 'lustful, on heat', which in turn  
 seems to be an adjective from *ward-*  
 (NP *gard-*), the present stem of  
*waštan* (*gaštan* or *gardīdan*), 'to  
 turn', but evidently with a special  
 nuance that survives also in early  
 NP *gird i...gaštan*, 'turn circles  
 around, have sexual intercourse  
 with'<sup>6</sup>; translate then perhaps 'more  
 lustful', which fits the context  
 better.]

grd'n- /*gardān-*/ vb., 'cause to become,  
 make' (here always as the second,  
 bland, element of a noun+verb

<sup>5</sup>except (perhaps) in a1, where the context is broken.

<sup>6</sup>Compare the quotation from Bayhaqī cited in the *Luyatnāma*, vol. G, 167b: *har ki xwāhaḍ ki zan-aš pārsā mānaḍ gird i zanān i dīgarān nagardaḍ*, 'whoever wishes that his wife might remain chaste should not "turn circles around" the wives of others'. Compare also *gird āmaḍan*, very commonly in the sense 'have sexual intercourse'.

phrase)

grd'nyd /*gardānaḍ*/ (3 s. pres.). c6,  
 e6, 8

grm /*garm*/ adj., 'hot, warm'. e3

grmyh /*garmī*/ n., 'heat, warmth'. e5

grwyšn /*girawiš*/ n., 'belief, faith'. Bb  
 v2

gryftn /*giriftan*/ vb. (inf.), 'to take,  
 become hard'. e5\*

gyryd /*gīraḍ*/ (3 s. pres.). Ha2

gštn /*gaštan*/ vb. (inf.), 'to turn (intr.),  
 rotate (intr.), change (intr.),  
 become'; with preverb *bar*: 'return'.  
 d8, 9, 10

brgštg /*bar gašta*/ (pp.). Hb26

grdyd /*gardaḍ*/ (3 s. pres.). b11  
 (twice), e13

gw[...] '?' Ha32 [Henning considered  
*guwā*, 'witness', and *gūn*, 'sort'; cf.  
*gwng*. See our introduction.]

gwcg'n /*gōčagān*/, n. pl., 'children,  
 offspring' [pl. of early NP. *gōča*;  
 cf. Lazard, apud Sundermann 2003,  
 264, n. 53]. e15

gwdštn /*guḍaštan*/ vb., 'pass'

gw[d]štg /*guḍašta*/ (pp.), 'passed'.  
 Hal1\*<sup>7</sup>

gwōr'ndg /*guḍaranda*/ (pres. part.),  
 'passing'. c15 (twice, both times  
 with -ḍ- !)

gwftn /*guftan*/ vb. (inf.), 'to say'. b14  
 (-p- without dot)

gwftm /*guftam*/ (1 s. pret.). Ha15\*,  
 19

gwft[...] /*guftī*/ (2 s. pret.), or /*guftam*/  
 (1 s. pret.). Ha2

gwft /*guft*/ (3 s. pret.). Ha10

gwptš /*guft-aš*/ (3 s. pret. with  
 pleonastic pron. suff. of 3 s., as often  
 in early NP. and also in modern

<sup>7</sup>The -d- is a restoration. But Henning writes:  
 "[ḍ] not possible here, because its top would  
 be visible; [z] out of the question."



- colloquial Per.), 'he said' or possibly: 'he said to him'. a14  
 gwptg 'st /*gufta-st*/ (pp. with copula). 'he has said'. a8  
 gwym /*gōyam*/ (1 s. pres.). Bb v5  
 bgw[...] /*bi-gōyam*/ (1 s. pres.) or /*bi-gōyī*/ (2 s. pres.). Ha5  
 gwynd /*gōyand*/ (3 pl. pres.). 'they say, one says'. b7  
 gwahr /*gawhar*/ n., 'substance'. a12, b1, 8, 9, 11, c3, d5, e9 [see also byhgwhr and bdgwhr].  
 gwahr'n /*-ān*/ (pl.) b12 (var. gwh[r'n])  
 gwj' /*kujā*/ adv., 'where', also used as pron. 'which', with voicing of the initial guttural, in: 'yn gwj' /*īn-kujā*/, phonetically: [*īy-gujā*], 'that which'. Ha15, 19  
 gwm'n /*gumān*/ n., 'doubt'. Ha4 [see also bylgwm'n]  
 gwng /*gūna*/ n., 'sort, kind'. Ba r5 [used here as a numerator, i.e. not followed by the particle *i*]  
 gwptn: see gwftn  
 gwr /*gōr*/ n., 'grave'. Hb27  
 gwš /*gōš*/ n., 'ear'. Ha28  
 gwš'y: see kwš'dn  
 gwym, gwynd: see gwftn  
 gwzyn'n: see nw gwzyn  
 gryyd: see gryftn  
 h'l /*hāl*/ n., 'state' [Ar.]. b10, 11, d8  
 h'li k' /*hāl-ē ki*/. b9, 11  
 h'mgwahr /*ham-gawhar*/ cpd. adj./n., '(that which is) of the same substance'  
 h'mgwahr'nš, hmgwhr'nš /*ham-gawharān-aš*/ (pl. with pron. suffix). d15 (hm-), 18 (h'm-)  
 h'rwn prob. /*hārūn*/ n.p., 'Aaron' [Ar.]. Hb8  
 hpt /*haft*/ num., 'seven'. Ba r3, 4  
 hl'k /*halāk*/ n., 'destruction' [Ar.]. d19, e1, 2, 16  
 hl'kš'n /*halāk-išān*/, 'their destruction'. e16  
 hm /*ham*/ adv., 'also'. b3, d5, e1; Ha26  
 hmg /*hama*/ adj., 'all, every'. Ha29\*  
 hmg'n /*hamagān*/ (pl.). Bb r5  
 hmgwhr'nš: see h'mgwahr  
 hml, hmy, hmyy, hmyl /*hamē*/ or /*mē*-, particle followed immediately (the norm), or at a distance (in a12, e11, 12 only), by a verb, in these texts always in the present tense. As a suffix /*-mē*/ is written -ml in qwnydm: d18.  
 hml: c11 (var. hmy), 19, d7, e2\*, 3, 11, 12, 15  
 hmyl: b5, 11, c17, e13  
 hmyy: a10, 12, 13\*, 14  
 hm'rg /*hamāra*/ adv., 'always'. b5  
 hm'ydw'n /*hamēdūn*/ adv., 'likewise'. c1  
 hr /*har*/ adj., 'every'. b9, 11, c1; Ha4 (twice), 5, 30, 31, 32; Hb12  
 hrb /*harb*/ n., 'war' [Ar.]. b14, 18, c13  
 hst: see 'st  
 hw's /*hawāss*/ n. pl., '(five) senses' [Ar. pl. of *hāssa*]. Ba r2  
 'hw'sh' in c16 looks like /\**ahwās-hā*/, perh. a false Ar. pl. from *hāssa*, with Per. suffix. Or is it an error for h'w'sh' /*hawāss-hā*?  
 hwm'n'g /*hamānā*/ adv./postposition, 'like'. c14  
 hwnr /*hunar*/ n., 'skill, virtue'. Hb10 (dot not visible on last letter, so possibly hwn'd) [cf. xwnryyg]  
 hwšq: see xwšq  
 hwwd /*hawd*/ n., 'basin, cistern' [Ar.]. e18  
 'hw' /*hawā*/ n., 'passion, desire' [Ar.]. c11, 12  
 'hw' /*hawā*/ n., 'air' [Ar.]. d9 (twice)  
 hwš /*hōš*/ n., 'intelligence'. Ba v6  
 hwt /*hūt*/ n., 'Pisces' [Ar.]. Ca v8  
 j'n /*jān*/ n., 'soul'. M843c 5  
 j'y /*jāy*/ n., 'place, position'. Ha2



[Henning 1962, 90 cites also *j* /*jā*/]  
*jdyh* /*jadī*/ n., 'Capricorn' [Ar. *jady*].  
 Ca v6  
*jh'n* /*jahān*/ n., 'world'. d14  
*jhl* /*jahl*/ n., 'ignorance, folly' [Ar.]. c8,  
 9, 12  
*jw'b* /*jawāb*/ n., 'answer' [Ar.]. Hb2  
*jw'n* /*jawān*/ adj., 'young'. M4513 4  
*jwd* 'z, *jwwd* 'z /*juδ az*/ prep., 'apart  
 from, except'. b15 (-w-); Bb v3  
 (-ww-)  
*jwz* /*juz*/, 'apart from'. Ha11 [*juz* is  
 the later form of *juδ az*, app.  
 influenced by Ar. *juz*, 'part'. The  
 text in Ha11 has 'wd *jwz* 'yn /*u juz*  
*īn*/ as three long syllables. To read  
 /*u juδ z-īn*/ would perhaps be  
 smoother.] See also *cwzg'hyy*  
*jwd'g* /*juδā*/ adv., 'separate, apart'. Hah,  
 Ha32  
*jwdgwhr* /*juδ-gawhar*/ cpd. adj., 'of  
 different substance'. d16  
*jwft* /*juft*/ n., 'pair'. Hb24 (*juft i man*  
*kunand*, 'they join to me')  
*jwmlg* /*jumla*/ n., 'sum, total' [Ar.], or  
 adj., 'all, whole'. e6 [*pa jumla saxun*  
 either means 'in all (one) word', or  
 else *pa jumla* means 'in total' and  
*saxun* is an (ignorant!) gloss on  
*jumla*, wrongly taken in its second  
 meaning 'phrase, expression'.] The  
 incomplete word *jw[...]* in Ha4 is  
 possibly also *jwmlg*.  
*jwr* /*jawr*/ n., 'tyranny' [Ar.]  
*pjwr* /*pa jawr*/ (with prep. *pd*). Hb16  
*jwwd*: see *jwd*  
*jwwd'gyh* /*juδāgī*/ n., 'separation'. b13  
*jwz*: see *jwd*  
*k*', rarely *q*', /*ki*/. 'relative pron., 'who,  
 which'. a10 (*q*'), 13, 14, b7, 8, 9,  
 11, 14, 18, c2, 5, 13, 18, 19, d7; Bb  
 r2, v8; Ha2; Hb2. With 3 s. pron.  
 suffix: *qš* /*ki-š*/. c10, d14. Also in

'nk' (q.v.)  
<sup>2</sup>conj., 'that'. a11, 14, b2, 7, c3,  
 e1, 15 (*q*'); Ha26. With 3 s. pron.  
 suffix: *kš* /*ki-š*/. c3  
<sup>3</sup>conj., 'when'. d6  
<sup>4</sup>conj., 'where', perhaps in e19  
 (incomplete context).  
<sup>5</sup>interrogative pron., 'who?'. With  
 postposition: *qyr* /*ki-rā*/, 'for  
 whom?'. d17  
<sup>6</sup>obscure context: a5; Hb34. Also  
*k'yn* /*k-īn*/. Ha15  
*q'lbd*, *q'lbyd* /*kālbud*/ n., 'body, form'.  
 c10 (*q'lbyd*), 13 (*q'lbd*)  
*q'm qwn'ndg* /*kām-kunanda*/, cpd. adj.,  
 'doing one's own will, acting  
 wilfully'. c9 (the other Ms. has  
*q'mkwndg* [sic] as one word)  
*k'pwr* /*kāfūr*/ n., 'camphor' [Ar. < MP.  
*kāpūr*]. Hb22  
*k'rz'ryg* /*kārzārī*/ adj., 'experienced in  
 battle'. b18 (var. *q'rz'ryg*)  
*k'sgr* '?' incomplete word? Ba r9  
*k[']štyy* /*kaštī*/ n., 'boat'. Hb16\* (here:  
 Noah's ark, figuratively for 'coffin')  
*k'yn*: see *k*'  
*kmb* /*kam*/ adj., 'small'. Bb v9  
*qrd'r* /*kardār*/ n., 'work, activity'. e11.  
 With pron. suff.: *qrd'ryš* /*kardār-iš*/  
 b2 (var. *krd'ryš*)  
*krd'ryh* /*kardārī*/ n., 'activity'. c5 (var.  
*qrd'ryyh*) [not apparently otherwise  
 attested in NP.]  
*qrdn*, *kyrdn* /*kardan*/ vb. (inf.), 'to do,  
 make' (usually the second element  
 of a verbal phrase). c1 (*qrdn*); Ba  
 r1 (*k[y]rdn*)  
*qrdm* /*kardam*/ (1 s. pret.). b12  
*qrd* /*kard*/ (3 s. pret.). Ha9  
*qwnyy* /*kunī*/ (2 s. pres.). Ha2  
*qwnyd* /*kunaδ*/ (3 s. pres.). c5, e4,  
 8, 11; Ha18  
*qwnydl* /*kunaδ-ē*/ (3 s. pres. with  
 modal suff.), 'it would have made'



(irrealis). d17  
 qwnydmI /kunaδ-mē/ (3 s. pres. with modal suff.; cf. hml). d18  
 kwnnd /kunand/ (3 pl. pres.). Hb14, 23\*, 24\*, 33 (kwn'nd)  
 qwn'ndg /kunanda/ (pres. part.): see q'm qwn'ndg  
 ks /kas/ pron., 'anyone'. Ha25, 31 (qs)  
 ksI /kas-ē/ (with indef. suff.). c2 (kas-ē ki, 'whoever'); Ha30 (har kas-ē, 'everyone'); Hb 28  
 kš: see k'  
 qtxwd'y /katxuδāy/ n., 'lord of the house' [in NP. generally kaδxuδāy]. c10, 12  
 qtxwd'yh /katxuδāyī/ n., 'lordship of the house'. c19  
 kwdk /kōdak/ adj., 'young, small', or n., 'child'. Ha13  
 kwdkbwd /kōdak-būδ/ n., 'small existence, microcosmos'. b6 (var. qwdqbwδ) [cf. MP. šahr ī kōdak, Pa. zambūdīg kašūdag; but the use of būδ for 'world' seems strange. Perh. extracted by folk-etymology from (the Indian loan word in) Pa. zambūdīg, analysed (erroneously of course) as a compound of zamīn 'earth' and būδ '\*world' ?]  
 kwn'nd, qwn'ndg, kwnnd, qwnyd, qwnydl, qwnydmI, qwnyy: see qrdn  
 kwš- /kuš-/ vb., 'kill'  
 qwš'nd /kušand/ (3 pl. pres.). a12  
 kwš'dn /kušādan/ vb., 'open, let loose' [a Central Asian variant for classical NP. gušādan; cf. Henning 1962, 90-1]  
 bkws'dmṭ /bu-kšādam-at/ (1 s. pret. with prefix bi and pron. suff.), 'I have solved for thee'. Ha23  
 qwš'dg /kušāda/ (pp.). e6  
 gwš'y /gušāyī/ (2 s. pres.). Hb3  
 kwšyšn /kōšīš/ n., 'struggle'. b18  
 kwšyydn /kōšīdan/ vb. (inf.), 'to

struggle, act of struggling'. b16  
 qyr': see k'  
 kyrm /kirm/ n., 'serpent'  
 qyrm'n /-ān/ (pl.). e19  
 k̄hr /qahr/ n., 'coercion' [Ar.]. Hb5\*  
 p̄khr /pa qahr/ (with prep. pa). Hb18  
 q̄ws /qaws/ n., 'Sagittarius' [Ar.]. Ca v5  
 ltyf /laṭīf/ adj., 'fine' [Ar.]. d13  
 ltyftr /-tar/ comp. adj., 'very fine'. c16  
 m'(<sup>z</sup>)[rft] /ma'rifat/ n., 'knowledge, gnosis' [Ar.]. Ba v7\*  
 m''sy't /ma'siyat/ n., 'disobedience, insubordination' [Ar.]. Bb r5\* [the reading is probable, though not certain. The plene spelling of the short -a- in both syllables is striking.]  
 m'n: see zwd  
 m'ndn /māndan/ vb., 'remain'  
 m'nd /mānd/ (3 s. pret.). Ha19  
 prw m'ndgtr /furō-mānda-tar/ (pp. with preverb furō and superlative suff.), 'most helplessly'. Hb17  
 m'nyd /mānaδ/ (3 s. pres.). e14 (twice); Hb2 (furō mānaδ az, 'is incapable of, is not up to')  
 m'r /mār/ n., 'snake'. Hb12  
 m̄l /maθal/ n., 'proverb' [Ar.]. b7  
 mgr /magar/ conj., 'unless', pleonastically with illā: b19  
 mhrspnd /mahraspand/ n., name of the 29th day of the month. Ca r13  
 [m](lw)kt in Ba r7 seems to be a scribal error for \*mlkwṭ /malakūt/ n., 'kingdom' [Ar.; for its use as a Man. technical term see our Ar. glossary s.v. ملکوت]; the supposedly Ar. "mulūkat" cited by Sundermann is a ghost-word. Or does the text



actually have [m](l)kwt ?  
 mlyk /malik/ n., 'king' [Ar.]  
 mlykI...qš /malik-ē...ki-š/, 'a king whose...'. d14  
 mn /man/ pron., 'I, me'. Bb v2, 5; Ha22; Hb10, 23, 24, 25, 27 (twice)  
 mngwšn '?. Ha27 [the first letter is uncertain. Henning 'provisionally' suggested /mang-u-šān-ā/, meaning either 'guile (<sup>1</sup>mang) and blandishment (<sup>1</sup>šan) or 'henbane (<sup>2</sup>mang) and hemp (<sup>2</sup>šan) in the sense of 'poisonous nonsense'. However, the reality of <sup>1</sup>šan is questionable.]  
 mnyyš /maniš/ n., 'thought, disposition'. Ha25 [the rhyme between *maniš* and *bun-iš* is highly unsatisfactory!]  
 mr ... r' /mar... rā/, circumposition: see r'  
 mr' /marā/ pron. *man* + suff. *rā*, 'me'. Hb15 [cf. r']  
 mrd /mard/ n., 'man'. Ha18; Hb30\*  
 mrdwm /mardum/ n., 'man, mankind'  
 mr[dwm]n /mardumān/ (pl). Hb5\*  
 mrkb /markab/ n., 'mount, horse' [Ar.]. Hb14  
 [mr]w'ry[d] /marwārīd/ n., 'pearl'. Hb7\* (plausible restoration)  
 mryx /mirrīx/ n., '(the planet) Mars' [Ar.]. Ca r12  
 mšywlyh /mašyūlī/ n., 'state of being busy' [Ar. *mašyūl* with Per. suffix]. e16  
 mwlk /mulk/ n., 'kingdom' [Ar.]. d14  
 [m](w)rd /mōrd/ n., 'myrtle'. Hb22\*  
 mwrđn /murđan/ vb. (inf.), 'to die, dying'. b3, 4  
 myryd /mīrađ/ (3 s. pres.). a10, 14  
 mw'lyf /muxālif/ adj., 'divergent, contradictory' [Ar.]. e10  
 mw'lyfyh /muxālifī/ n., 'contradiction' [id., with Per. suffix]. d5  
 my'n /mīyān/ n., 'middle'. a2, e11; Ha12

(doubtful reading)  
 myz'n /mīzān/ n., 'Libra' [Ar.]. Ca v3  
 n'd'n /nā-dān/ adj./n., 'ignorant (person)'. b7, d5  
 n' h'n '?'. M843c 5  
 n'm /nām/ n., 'name'. b9  
 n'xwšnwd /nā-xwašnūđ/ adj., 'not content'. b7-8  
 n'xwyš /nā-xwēš/ adj., 'which is not oneself'. e9  
 nbyl /nabīl/ adj., 'noble' [Ar.]. d13  
 nb'šydš: see ny and b'š-  
 nbyštñ /nibištan/ vb., 'write'  
 nbyštñ /nibišta/ (pp.). M9011 4  
 nbwđm: see ny and bwdn  
 ndh[...]: see ny and d'dn  
 nđđ'r /niθār/ n., 'scattering, strewing' [Ar.]. Hb23  
 nh'dystñ /nihāđistan/ vb., 'put, establish' [in classical Per. normally *nihāđan*]  
 nh'dystnd /nihāđistand/ (3 pl. pret.). Ha15 (ending uncertain)  
 nhwft /nihuft/ adj., 'hidden, concealed'. Ha10  
 [nm]z /namāz/ n., 'reverence'. Ha9\* (*burd... namāz*, 'paid reverence, bowed down'). For the meaning '(ritual) prayer' see the Ar. glossary s.v. صلاة  
 nmwdn /namūđan/ vb. (inf.), 'to show'. b5 (*ranj namūđan*, 'to cause suffering'), 14  
 nrd /nard/ n., '(tree) trunk'. Ha3  
 nšystñ /nišistan/ vb. (inf.), 'to sit'. Ba v1\*, 5  
 bnšyst /bi-nšist/ (3 s. pret. with prefix b'). Ha10  
 nw gwzyn /nō-guzīn/ cpd. adj./n., 'whose choice is new', that is: 'the one newly chosen'  
 nw gwzyn'n /nō-guzīnān/ (pl.). Ha17



nwh /nūh/ n.p., 'Noah' [Ar.]. Hb15  
 ny, exceptionally n-, /na/, particle, 'not'.  
 b3, 4 (twice), 5, 14, 19 (n-), c7, 8,  
 9, 14, 15, d11, 12 (thrice), e19  
 (twice); Ha22; Hb19, 25 (n-), 28,  
 34 (n-)  
 ny'z /niyāz/ n., 'need'. b6  
 nyk /nēk/ adj., 'good'. Ha7  
 nyrgw /nērō/ n., 'power'. c16; Ba v2  
 nyst /nēst/ vb. (3 s. pres.), 'is not'. b10,  
 e4 (*nēst kunaδ*, 'makes into  
 nothing'); Bb v4 (-t); Ha10  
 nystI /nēst-ē/ (3 s. pres. with modal  
 suff.), '(if they) were not' (irrealis).  
 d17  
 nyš'n /nišān/ n., 'sign, banner'. b15  
 nyz /nīz/ adv., 'also, even, indeed'. b3,  
 c1, 14; Ha9  
 bnyz /banīz/, 'id.'. Ha22 (*na.. banīz*,  
 'never more'). [NP. *nīz* < MP. *anīz*  
 < *any-iz*, 'any other'; *banīz* is the  
 same word with some preposition,  
 presumably not Old Iranian *pati*,  
 which in these texts is still *pa* (see:  
 pd), but perh. *upa* ? ]  
 nzdyk /nazdīk/ adj./adv., 'near'. Ha14  
 nzdyktr /nazdīktar/ (comp.). c16  
  
 p'dš' /pāδšā(h)/ n., 'ruler'. d1  
 p'k /pāk/ adj., 'pure'. d13; Ba v1  
 p'l'y- /pālāy-/ vb., 'filter, purify':  
 p'l'yd /pālāyaδ/ (3 s. pres.). c18  
 p'rgyn /pārgīn/ n., 'ditch'  
 p'rgynyI /pārgīn-ē/ (with indef.  
 suff.). e18  
 p'swx /pāsux/ n., 'answer'. Ha23  
 p'yndg /pāyanda/ adj., 'firm'. c15  
 pc'h: see pd and c'h  
 pd /pa/<sup>8</sup> prep., 'in, on, to' etc. passim

<sup>8</sup>The older pronunciation *pa* survives even in modern Per. in *padīd* (see: pdyd) and *pidrām*, 'happy' (< *pad rām*). The shift of *pa* > *ba* resulted presumably from contamination with the synonymous Ar. prep. *bi*.

in this spelling  
 p- /pa-/: the phonological spelling  
 occurs in pc'h (see: c'h); pjwr (see:  
 jwr), p'khr (see: k'hr); pxrpwštḡ (see:  
 xrpwštḡ); also (as fixed lexical item)  
 in pdyd (q.v.)  
 pdyd /padīδ/ adj., 'visible, obvious'.  
 b12, c8, d14  
 pdydtr /padīδtar/ (comp.). b13  
 pjwr: see pd and jwr  
 p'khr: see pd and k'hr  
 plydyh /palīdī/ n., 'filth, impurity'  
 plydyh' /palīdīhā/ (pl.). c18  
 pne, pnj /panj/ num., 'five'. Ba r1 (-j),  
 Bb r2 (-c)  
 pnh'd: see zr  
 pr[...]: see frw  
 prhyz- /parhēz-/ vb., 'abstain'  
 prhyzy' /parhēzi-y-ā/ (2 s. pres. with  
 rhyme-ā). Ha26  
 prw, prwd: see frw  
 prwr- /parwar-/ vb., 'nourish'  
 prwryd /parwaraδ/ (3 s. pres.). c7  
 pry'd: see fry'd  
 ps /pas/ adv., 'then'. Ha3\*, 5, 9 (*az*  
*pas*, 'afterwards')  
 pwsyš /pursiš/ n., 'question'. Ha4  
 pws'n- /pōsān-/ vb., 'let rot'  
 pws'nyd /pōsānaδ/ (3 s. pres.). c7  
 pwšt /pušt/ n., 'back'. Hb29 (*āwarda*  
*pušt*, app. 'turned (their) back'?)  
 pxrpwštḡ: see pd and xrpwštḡ  
 pyrwz /pērōz/ adj., 'victorious'. c6, c12  
 pyrwzyh /pērōzī/ n., 'victory'. d19  
 pyš 'y /pēš ī/ prep., 'before'. Hb10

ḡ-: see f-

q-: see k-

r' /rā/ postposition, occasionally in  
 combination with the prep. mr /mar/.  
 'marks the indirect object or  
 possessor: d4, 5, e1, 2, 17; Ba v6



(ed.: r(ʿ)[y]); restored in Ha2 (m[r mrʿ?]). See also 'yr

<sup>2</sup>marks the direct object: b13<sup>9</sup>, c2, 6, 16, e4, 5, 11 (with *mar*). Also in mr mr' /*mar marā*/ Hb15

<sup>3</sup>context unclear: Ha30

r'h /*rāh*/ n., 'road'

r'h d'dg /*rāh-dāḍa*/ cpd. adj./n., 'to whom the road has been given, departed, deceased'. Hb30

r'hnm'y /*rāh-numāy*/ cpd. n., 'guide'. M8202 v4

r'm /*rām*/ n., name of the 21st day of the month. Ca r5

r'st /*rāst*/ adj./n., 'true'. M8202 v4

r'styyh /*rāstī*/ n., 'truth'. M1855 2

r'yy': see xwd r'y

rftn /*raftan*/ vb., 'go'

rftm /*raftam*/ (1 s. pret.). Ha20 ('I have set out')

rft /*raft*/ (3 s. pret.). Ha8\*, 31

rnc /*ranj*/ n., 'toil, trouble'. b4, 8; Ha20

rncg /*ranja*/ adj., 'troubled'. b7 (var. rnjg)

rrd': see drd

rs- /*ras*-/ vb., 'arrive'

rsyd /*rasaḍ*/ (3 s. pres.) d19, e2, 12

rstin /*rastan*/ vb. (inf.), 'to escape'. Ha29\*

ršn /*rašn*/ n., name of the 18th day of the month. Ca r2

rwšn /*rōšan*/ n., 'light' and adj., 'bright'.

c14 (n.), d13 (n.); Ba r7 (n. or adj.), v8 (adj.); Ha1 (adj.)

rwšn' /*rōšan-ā*/ (with rhyme-ā). Ha27 (n. or adj.)

rwšnyh /*rōšanī*/ n., 'light'. c14

rwšn'yh /*rōšanāi*/ n., 'light'

rwšn'yh' /*-hā*/ (pl.). d16, e12

ryšg /*rēša*/ n., 'root'. Ha3

s'l /*sāl*/ n., 'year'. Ha11

<sup>9</sup>See the discussion of this passage s.v. 'yrdš'n.

s'n /*sān*/ n., 'manner'. Ha16

sbwd /*sabōḍ*/ n., 'jar'

[s]bwdl /*sabōḍ-ē*/ (with indef. suff.).

Ha32\* (possible reading; see our introduction)

sh /*si*/ num. 'three'. Bb r3; Ha32

sk'l- /*sikāl*-/ vb., 'consider, think'

sk'l /*sikāl*/ (2 s. imper.), 'consider!', or possibly n., 'consideration'. Ha11

[for this and the following entry NP. normally has *sigāl* and *sigāliš* respectively, but the spellings with k/q suggest a voiceless guttural; hardly 'historic' spellings, as these words are not attested in Man. MP.]

sq'lyšn, var. sk'lyšn /*sikāliš*/ n., 'consideration, thought'. b19

smwm /*samūm*/ n., 'hot wind, simoom'

[Ar.]. Hb11 [In Man. Ar. *samūm* is one of the five dark elements, the opponent of *rīh*, 'wind' (see Ar. gloss. s.v. *سوم*; here, in Hb 9-11, *bāḍ i hunar* stands in opposition to *samūm i* [...], which, if not coincidence, would be the only authentic Man. trait in this poem.)]

s[n]r /*sanār*/ n., 'shallows'. Hb17\* (possible restoration, but the syntax of the passage is not clear)

sr /*sar*/ n., 'head'. c17

srd /*sard*/ adj., 'cold'. d11, e3

srdyh /*sardī*/ n., 'cold'. d3

srwš /*surōš*/ n., name of the 17th day of the month. Ca r1

srwš'yh /*\*surōšāi*/ n., 'command of obedience'. Ba r5 [a Man. technical term (=Man. MP. *srwš'yy*) not otherwise attested in NP.]

sryštn /*sirištan*/ vb., 'mix, knead, create' [sry]štg /*sirišta*/ (pp.), 'creature'. Hb2

stwr /*sutōr*/ n., 'horse'

stwr'n /*-ān*/ (pl.). a9 [broken context; 'horses' does not actually make



sense here]  
 sty[...] prob. /sitēzgar/ adj., 'full of strife'. Hb6  
 sw'r /suwār/ n., 'horseman'  
 [s]w'(r)m prob. /suwār-am/ (with 1 s. copula). Hb13  
 swlt'n /sulṭān/ n., 'rule, dominion'. [Ar.] d4  
 swmlg /sum(b)ula/ n., 'Virgo' [Ar. *sumbula*]. Ca v2  
 swst /sust/ adj., 'weak, slack'. Bb v8\*  
 swstyy /sustī/ n., 'weakness, slackness'. Bb v6\*  
 swyh /sōy-i/ prep. phrase, 'towards'. Ba v7 [this spelling suggests *sō-ī* > *so-w-ī*, as does also the usual scansion (short+long) in the early NP. poets; the ed.'s restoration of [s]wy in Hb25 requires the scansion *sōy i man* (long+short+long) and seems thus problematic.]  
 swy 'y, 'id.'. Hb25\*, 29\*, 30\*  
 swz'gyh /sōzāgī/ n., 'burning' [not apparently otherwise attested in NP.]. d4  
 swz'ndg /sōzanda/ adj., 'burning'. d12  
 sxyth, sxyty /saxtī/ n., 'severity, difficulty'. b6 (-yy), 8 (-yh), e16 (-yh) [in hendiadys with *niyāz*, *ranj* and *halāk* respectively. *saxtī u ranj* occurs often in the *Šāhnāma*]; Ha29 (-yh)  
 sxwn /saxun/<sup>10</sup> n., 'word'. e7, 19; Ha2, 4, 16, 17, 27\* (twice); Hb3 [in e7 *saxun* seems to be an inadequate gloss on the preceding jwmlg; q.v.]  
 syyr'b /sēr-āb/ cpd. adj. 'sated with water'. Hb1

š'x /šāx/ n., 'branch'. Ha3

<sup>10</sup>MP. *saxwan* > NP. *saxun* (later *suxan*), rhymes in the early poets in -*un*. In Ha16 it scans as two long syllables, thus app. /saxun/, a permitted poetic licence.

š'y- /šāy-/ vb., 'be fitting, be possible'  
 š'yd /šāyaδ/ (3 s. pres.), 'it is fitting, it is possible'. a3  
 šm'r /šumār/ n., 'counting, (the final) reckoning'. Hb20  
 šn: see mngwšn'  
 šn'sydš'n (read: \*šn'syyš'n?): see 'šn's-šr'b /šarāb/ n., 'drink, wine' [Ar.]. Hb10  
 št'b /šitāb/ n., 'oppression'. b3  
 šwdn /šudan/ vb., 'become'  
 šwd /šud/ (3 s. pret.). Ha1  
 šwyd /šawaδ/ (3 s. pres.). c6; Ha13\*, 18, 27\*  
 šwmm '?'. Hb34 [/šūm/, 'inauspicious' ? Or /šawam/, 'I become' ? Unclear context]  
 t' /tā/ conj., 'until, so that'. d18; Ha1 (t'), 5, 17 (t')  
 t'bst'n /tābistān/ n., 'summer'. d3, c6 (t'bst'n)  
 t'rykyh /tārīkī/ n., 'darkness', here always in hendiadys with *gand*. a13 (t-), c4 (t'ryqyyh), e13, 14  
 [t](y)wnytr /\*ta'ayyun-ī-tar/ adj., 'more (precisely) determined', a Per. derivation of the Ar. inf. *ta'ayyun*, is Sundermann's tentative suggestion in Bb r8. Not a very likely formation.  
 (tb)'rk Bb r9 [the t- very uncertain. If correct then presumably the Ar. verb *tabāraka*, 'may (it) be praised'; or read [m](wb)'rk /mubārak/ adj., 'praised, blessed' ?]  
 tb' /tab'/ n., 'nature' [Ar.]. c18 (twice, spelt t'b' and t'b'), d8, e15, 17  
 tdbyr /tadbīr/ n., 'plan, stratagem' [Ar.]. b19 (var. t'tbyr), d7, 18  
 tdbyrh' /-hā/ (pl). d17  
 tδδlyδδ /taθlīθ/ n., 'trine' [Ar.]. Henning 1962, 91 (presumably from the unpublished segment of Ca)  
 t'ksyr /taqšīr/ n., 'inadequacy' [Ar.]. Bb



v7

ṭm'm /*tamām*/ adj., 'complete, perfect' [Ar.]. Bb r4

ṭm'mk'n '?'. Bb r1 [This possibly incomplete word (it follows a lacuna) seems to contain Ar. *tamām*. Sundermann translates 'die Vollender', presumably reading \**tamāmakān*, pl. of a Per. diminutive in -ak. But if this is correct, then the meaning is surely not 'those who make perfect', but 'perfect ones', perh. as a designation of the elect, like the *perfecti/parfaits* of the mediaeval Christian dualists (so-called Cathars).]

ṭn /*tan*/ n., 'body'. c9, 12

ṭnh' ṭnh' /*tanhā tanhā*/ adv., 'each one alone'. b13

tnwmnd /*tanōmand*/ adj., 'corporeal'

tnwmnd'n /-ān/ (pl.). d8

tr /*tar(r)*/ adj., 'moist'. d12, e3 (tr)

ṭrs /*tars*/ n., 'fear, awe'. Ba v3

tryh /*tarri*/ n., 'moisture'. d4, e3 (tryh)

ṭbbyr: see tdbyr

tw /*tō*/ pron., 'thou, thee'. Ha10; M843c 5

tw'n /*tawān*/ impersonal vb., 'one can, it is possible'. b14, e1. Written together with the preverb *bi-* in *btw*'n /*bi-tawān*/: e18

txt /*taxt*/ n., 'board, plank (on a grave)'. Hb21

tyrm'h /*tīr-māh*/ cpd. n., originally 'the month Tīr', but here: 'autumn' [see the discussion in Sundermann 2003, 250-1]. d1

tyrm'hyh /*tīr-māh-ī*/ n., 'autumn' [see the preceding entry. Or adj.?]. e4

tyzyy /*tēzī*/ n., 'quickness, rashness' *tyzyy* /*tēzi-y-ā*/ (with rhyme-ā). Ha26

w: see 'wd

w'n: see 'wd

w'd: see b'd

[w]'n /*w-ān*/ = conj. *w* + pron. *ān*, 'and that'. Bb r2\*

wd: see bd

whr'm /*bahrām*/ n., name of the 20th day of the month. Ca r4

whygwhr'n: see byhgwhr

wkt /*waqt*/, wxt /*waxt*/ n., 'time' [Ar. *waqt*]. Ba r10 (wxt; or read wkt?)

wklt /*waqt-ē*/ (with indef. suff.). a9

wlykyn /*walēkin*/, conj. 'but' [Ar. *walākin*, with 'imāla]. a8, c7, 14, d17; Bb v4 (wlykyyn)

wrt: see 'r

wsw's /*waswās*/ n., 'Satanic insinuation, temptation' [Ar.]. Ba r4 (*haft waswās*, 'the seven temptations')

wsw'sh' /-hā/ (pl.). c11

wsyyt /*wašīyat*/ n., 'command, testament' [Ar.]. Bb r4 (*si wašīyat* for what are otherwise called the 'three seals' imposed on the Man. elect)

wyl /*way*/, or perh. rather /*wē*/, pron., 'he, him, she, her'. b7

wtr: see bd

wxt: see wkt

wynyd: see dydn

wyr'n /*wērān*/ adj., 'desolate'. e8

wzrg /*buzurg*/ adj., 'great'. M4513 4

wzrgw'r: see bzrgw'r

(x)[](k) /*xāk*/ n., 'earth'. Hb28\*

x'n'g /*xāna*/ n., 'house'. c13 [the spelling seems to be a hybrid of Man. MP. *x'ng* and Sogd. *x'n'kh*; see Sundermann 2004, 262, n. 28]

xlg /*xalq*/ n., 'creation, creature(s), people' [Ar.], here only in the phrase *xalq i īn zamāna*, 'the people of this age'. a13, c10

xlyfyh /*xilēfi*/ n. 'difference, contradiction' [Ar. *xilāf*, with



*ʿimāla*, plus (pleonastic) Per. abstract suff. *-ī*. c7 (var. *xlypyyh*)

xm[...] ‘?’ Ha28

xrd */xiraδ/* n., ‘wisdom’. c9; Ba r8; Ha27 (*pa xraδ*)

xrpwštḡ */xar-pušta/* cpd. n., ‘ass’s back, arch, pointed roof (of a grave)’

pxrpwštḡ */pa xarpušta/* (with prep. *pd*). Hb31 (the text is corrupt, but clearly involves a *tajnīs* between *āwarda pušt* and *xarpušta* in the two half-verses)

xwʾb- */xwāb-/* vb., ‘let sleep, lay down’  
xwʾb[nd] */xwāband/* (3 pl. pres.). Hb21\*

xwʾh- */xwāh-/* vb., ‘wish’

xwʾhyḡ */xwāhī/* (2 s. pres.). Ha5

<sup>1</sup>xwʾhyd */xwāhaδ/* (3 s. pres.). c9

<sup>2</sup>xwʾhyd */xwāhēδ/* (2 pl. pres.). b16

xwʾn- */xwān-/* vb., ‘call’

xwʾnʾnd */xwānand/* (3 pl. pres.). c11

xwd */xwaδ/* pron., ‘oneself’, or adv. ‘indeed’. a1, 13, c3, 5, 7, 15, d2, 15, e13; Ha2, 18, 26, 27

xwd rʾy */xwaδ-raʾy/* cpd. n., ‘whose opinion is one’s own, wilful, stubborn’ [Per. *xwaδ* + Ar. *raʾy*]

xwd rʾyy */xwaδ-raʾy-i-y-ā/* (with 2 s. copula and rhyme-*ā*), ‘you are wilful’. Ha24

xwdʾy */xuḏāy/* n., ‘God’. b7, e19; Ba v8\*

xwdyḡ */xwaḏī/* n., ‘selfhood, essence’. d11

xwftn */xuftan/* vb., ‘sleep, lie down’

[xw](ft) */xuft/* (3 s. pret.) is a possible restoration in Ha8

xwnryyḡ */xunarī/* adj., ‘skilful’ [app. a dialect form for NP. *hunarī*; cf Sundermann 2003, 262, n. 21, and compare *hwnr*]. b17 (var. *xwnryg*)

xwnsnd */xunsand/* adj., ‘content’. b10 [this form seems to stand halfway between Man. MP. *hwnsnd*

*/hunsand/* and NP. *xursand*, with the shift *hu-* > *xu-* predating that of *-n-* > *-r-*. Sundermann 2003, 261, n. 14 cites “Mp. *xunsand*”, but this does not seem to be attestable.]

xwrdn */xwardan/* vb. (inf.), ‘to eat, eating’. b4

xwrxšyd */xwaršēδ/* n., ‘sun’. d10, 11

xwryšn */xwariš/* n., ‘food’. c16 (twice)

xwšq, hwšq */xušk/* adj., ‘dry’. d12 (hwšq), c3 (xwšq) [hwšq is a historic (Man. MP.) spelling, xwšq a phonological (NP.) spelling]

xwšqyḡ */xuškī/* n., ‘dryness’. d2, e4

xwšnwd: see nʾxwšnwd

xwšnwdyḡ */xwašnūḏī/* n., ‘contentment’. b9

xwyš */xwēš/* pron., ‘oneself’. b1, d5, 11; Ba v6, Bb v8

xwyštn */xwēštan/* pron., ‘oneself’. c9

xwyštnʾn */xwēštanān/* (pl.). c2\*

yʾ */yā/* conj., ‘or’. Ha4\*; Hb32

yʾb- */yāb-/* vb., ‘find’

yʾbd */yābaδ/* (3 s. pres.). Ha25

yʾbʾnd */yāband/* (3 pl. pres.). a2

yʾd */yāδ/* n., ‘memory’. Ha24

yʾk */yak/* num., ‘one’. Hb32

yʾkl */yak-ē/* (with indef. suff.). a3, c7, 8

ywsṗ */yūsuf/* n.p., ‘Joseph’ [Ar.]

ywsṗm */yūsuf-am/* (with 1 s. pron. suff.), ‘(like) Joseph (they threw) me’. Hb18

yzd */ēzaδ/* n., ‘god’. c19; Ha21 [The reading *ēzaδ* (or *īzaδ*), rather than *yazd*, is required by the metre in Ha21. yzd is thus a historical (MP.) spelling.]

yzdyḡ */ēzaḏī/* adj., ‘divine’. Ba v2

z: see ʾc

zʾdg */zāḏa/* n., ‘child’. a12

zʾdgʾn */zāḏagān/* (pl.). a11



z'dn /zāḍan/ vb. (inf.), 'to be born, birth'.  
b2, 3

z'yyd /zāyaḍ/ (3 s. pres.) a10, 14

z'y'nd /zāyand/ (3 pl. pres.) a9

z'my'd /zāmyāḍ/ n., name of the 28th  
day of the month. Ca r12

z'nk': see 'c

z'ryy /zārī/ n., 'weeping'. Ba v4

z'wbt '?' c19 [Sundermann suggests that

z'wbt is a mistake for \*z'bt, representing Ar. *qābiṭ*, 'commander, commanding', while admitting the difficulty that in hwwd (c18) Ar. *ض* is represented by d, not z. In fact there are no examples in these texts for the modern Persian replacement of the Arabic interdentals by sibilants. Read perhaps rather \*zawba('a)t, for Ar. *az-zawba'atu*, the name of a devil in Qur'ān 46:28, here used, in characteristically Manichaean syncretism, as the name of the chief archon (Syriac *ʾšqlwn*, Fihrist *aṣ-ṣindīd*, etc.)? In that case read: *ki īn ṭab' i \*zawbat, ki katxuḍāyī hamē dāraḍ andar īn [jahān]*, 'for this (is) the nature of (the archon) Zawba'at, who holds dominion in this [world]'.

z'yn: see 'c

zb'n /zabān/ n., 'tongue'. Ha28

zh /zih/ n., '(act of giving) birth'. e14

zhr /zahr/ n., 'poison'. Hb12

zm'n, zm''n /zamān/ n., 'time'. Ha12  
(zm''n; doubtful reading), 21 (zm'n)

zm'ng /zamāna/ n., 'time, age'. a13, c11;  
Hb4, 5\* (twice)

zmyst'n /zamistān/ n., 'winter'. d1, e5

zr /zar/ n., 'gold'

zr pnh'd '?'. Hb31 (Henning proposed that this might be 'emended drastically' to *zar-\*nihāḍ*, 'gilded, set with gold')

zw: see 'c

zwd /zūḍ/ adv., 'quickly, soon'.

zwdm[n] /zūḍ-imān/ (with pron. suff. of 1 pl.). Ha20\* (ed. has zwd m[n] as two words, but there is no good reason for this.)

<sup>1</sup>zyn /z-īn/, 'from this': see 'c

<sup>2</sup>zyn /zīn/, 'saddle': see byyzyn

zyyr 'y /zēr ī/, prep., 'under'. Hb21, 27  
(yg)



**Appendix: The vocabulary of the New Persian Turfan texts transcribed into Arabo-Persian script**

NB. The forms in Latin script refer to the relevant entries in the glossary, where the reader will find all the attested forms for each lemma.

'b	آب
'b'd'n	آبادان
'bd'r	آبدار
'xyryn	آخرین
'r'stn	آراستن
'sm'n	آسمان
's'y-	آسودن
'šk'rg	آشکاره
'šn'g	آشنا
'mdn	آمذن
'n	آن
'nj'	آنجا
'k'	آنک
'ng'h	آنگاه
'wrđn	آوردن
'wyxtn	آویختن
'wzyšn	آویزش
'yyn	آیین
'b'	ابا
'br	ابر
'r	ار
'yrd	ارد
'c	از
'st	است
'sd	اسد
'št'd	اشتاد
'sl	اصل
'βz'y-	افزودن
'βzwn	افزون
'bgndn	افگندن
'knwn	اکنون
'gr	اگر

'yl'	الا
'wmyd	امید
'nb'z	انباز
'nd	اند
'ndr	اندر
'ndyšg	اندیشه
'w	او
'wwlyn	اولین
'ydr	ایذر
'yr'	ایرا
yzd	ایزد
yzdyg	ایزدی
'yš'n	ایشان
'yn	این
'b', pd	ب
'b'	با
b'd	باز
b'r	بار
b'z	باز
b'sh-	باش
b'tyl	باملل
b'yd	بایستن
bd	بد
bdgwhr	بدگوهر
br	بر
bwrđn	بردن
brg	برگ
wzrg	بزرگ
bzwrgw'r	بزرگوار
bs	بس
bstn	بستن
bl'	بلاء
blk'	بلکه
bylwhr	بلوهر
bwn	بن
bnyz	بنیز
byh	به
bh'r, byh'r?	بهار
whr'm	بهرام
byhgwhr	بهگوهر
bwdysf	بوداسف



bwdn	بودن	tryh	تری
bwy	بوی	t'ywnytr?	تعین
byy	بی	tk'syr	تقصیر
byh[...]	بیحیا	tm'm	تمام
byx	بیخ	tm'mk'n?	تمامکان
byyxrddyh	بیخرذی	tn	تن
byrwn	بیرون	tnh'	تنها
byz'r	بیزار	tnwmnd	تنومند
byyzyn	بیزین	tw	تو
byš	بیش	tw'n	توان
bylgwm'n	بیگمان	tyrm'h	تیرماه
bym	بیم	tyrm'hyh	تیرماهی
pd	پ	tyzyy	تیزی
p'dš'	پادشاه	δδykt	ثقه
p'rgyn	پارگین	j'n	جان
p'swx	پاسخ	j'y	جای
p'k	پاك	jdyh	جدی
p'l'y-	پالودن	jwd'z	جذ (از)
p'yndg	پاینده	jwd'g	جذا
pdyd	پدیذ	jwwd'gyh	جذاگی
pwršyš	پرسش	jwdgwhr	جذگوهر
prhyz-	پرهیختن	jwz	جز
prwr-	پروردن	jwft	جفت
ps	پس	jwmlg	جمله
pwšt	پشت	jh'n	جهان
plydyh	پلیذی	jhl	جهل
pnc	پنج	jw'b	جواب
pws'n-	پوسانیذ	jw'n	جوان
pyrwz	پیروز	jwr	جور
pyrwzyh	پیروزی	c'rg	چاره
pyš	پیش	c'h	چاه
t'	تا	end	چند
t'bst'n	تابستان	cy	چه
t'rykyh	تاریکی	ch'r	چهار
tb'rk?	تبارك	cwn	چون
tδδlyδδ	تثلیث	cwnyn	چونین
txt	تخت	cyz	چیز
tdbyr	تدبیر	cynyg	چینی
tr	تر	hw's	حاسه
trs	ترس	h'l	حال



hrb	حرب	dlw	دلو
hwt	حوت	dw	دو
hwwd	حوض	dw'zdh	دوازده
x'k	خاك	dwr	دور
x'n'g	خانه	dyy	دی
xwd'y	خدای	dyd'r	دیزار
xrpwštḡ	خرپشته	dydn	دیذن
xrd	خرد	dygr	دیگر
xwnsnd	خرسند	dyn	دین
xwšq	خشك	ḡwlpk'r	ذو الفقار
xwšqyh	خشکی	r'	را
xwftn	خفتن	r'st	راست
xlyfyh	خلافی	r'styyh	راستی
xlg	خلق	r'm	رام
xw'b-	خوابیدن	r'h d'dg	راه داده
xw'h-	خواستن	r'hnm'y	راهنمای
xw'n-	خواندن	rstn	رستن
xwd	خود	rs-	رسیدن
xwd r'y	خودرأی	ršn	رشن
xwdyh	خودی	rftn	رفتن
xwrđn	خوردن	rnc	رنج
xwryšn	خورش	rncg	رنجه
xwrxšyd	خورشید	see Ar. gloss. s.v. صوم	روزه
xwšnwd	خوشنود	rwšn	روشن
xwšnwdyyh	خوشنودی	rwšn'yh	روشنایی
xwyš	خویش	rwšnyh	روشنی
xwyštn	خویشتن	ryšg	ریشه
d'd dh'ndg	داددهنده	z'dn	زادن
d'dn	دادن	z'dg	زاده
d'st'n	داستان	z'ryy	زاری
d'stn	داشتن	z'my'd	زامیاد
d'n'g	دانا	zb'n	زبان
d'nystn	دانستن	zr	زر
d'nyš	دانش	zm'n	زمان
<sup>1/2</sup> dr, 'ndr	در	zm'ng	زمانه
drd	درد	zmyst'n	زمستان
drwst	درست	zh	زه
drwstyh	درستی	zhr	زهر
dwšmn	دشمن	z'wbt?	زوبعة
dw'z	دعاء	zwd	زود
dyl	دل	zyyr	زیر



<sup>1/2</sup> zyn	زین
s'l	سال
s'n	سان
sbwd	سیود
'sp'h	سپاه
'st'rg	ستاره
'stbryh	ستبری
stwr	ستور
sty[...]	ستیزگار
sxtyh	سختی
sxwn	سختن
sr	سر
srd	سرد
srdyh	سردی
sryštn	سرشتن
srwš	سروش
srwš'yh	سروشایی
swst	سست
swstyy	سستی
sk'l-	سکالیدن (گ)
sq'lyšn	سکالش (گ)
swlt'n	سلطان
smwm	سموم
sn'r?	سنار
swmlg	سنبله
sh	سه
sw'r	سوار
swz'gyh	سوزاگی
swz'ndg	سوزنده
swyh	سوی
syyr'b	سیراب
š'x	شاخ
š'y-	شایستن
št'b	شتاب
šwdn	شدن
šr'b	شراب
šm'r	شمار
mngwšn'	شن
'šn's-	شناختن
'šn's'g	شناسا

'šnwdn	شنودن
šwwm ?	شوم
tb'z	طبع
'yzyz	عاجز
'š'b	عذاب
'wtyryd	عطارد
'qrb	عقرب
'q'l	عقل
fr'mwš-	فراموشیدن
frd	فرد
prm'n	فرمان
frw	فرو (ذ)
frwrdyn	فروردین
fry'd	فریاذ
fs'r	فسار
fsr'nydn	فسرانیدن
fy'l	فعل
flk	فلک
khr	قهر
qws	قوس
k'rz'ryg	کارزاری
k'pwr	کافور
q'lbd	کالبد
q'm qwn'ndg	کام کننده
qtxwd'y	کتخدای
qtxwd'yh	کتخدایی
gwj'	کجا
qtxwd'y	کذخدای
qrd'r	کردار
krd'ryh	کرداری
qrdn	کردن
kyrm	کرم
ks	کس
kwš'dn	کشاذن
kwš-	کشتن
k'štyy	کشتی
kmb	کم
k'	که، کی
kwdk	کودک
kwdkbwd	کودک بود



kwšyšn	کوشش
kwšyydn	کوشیدن
g'h	گاه
gwdštn	گذشتن
grd'n-	گردانیدن
gryftn	گرفتن
grm	گرم
grmyh	گرمی
grwyšn	گروش
kwš'dn	گشاذن
gštn	گشتن
gwftn	گفتن
gwm'n	گمان
gnd	گند
gw[...]	گوا
gwcg'n	گوچه
gwr	گور
gwš	گوش
gwng	گونه
gwhr	گوهر
ltyf	لطیف
m'r	مار
m'ndn	ماندن
mδl	مثل
mw x'lyf	مخالف
mw x'lyfyh	مخالفی
mr... r'	مر... را
mr'	مرا
mrd	مرد
mr dwm	مردم
mwr d n	مردن
mr kb	مرکب
mr w'ryd	مروارید
mryx	مریخ
mšywlyh	مشغولی
m'rft	معرفت
m'sy't	معصیت
mgr	مگر
mlyk	مَلک
mw lk	مُلک
mlwkt?	ملکوت

mn	من
mnyyš	منش
mngwšn'	منگ
mhrspnd	مهرسپند
mwr d	مورد
my'n	میان
myz'n	میزان
ny	نه
n'xwšnwd	ناخشنود
n'xwyš	ناخویش
n'd'n	نادان
n'm	نام
nbyštn	نبشتن
nbyl	نبیل
nδδ'r	نثار
nrd	نرد
nzdyk	نزدیک
nyš'n	نشان
nšystn	نشستن
nm'z	نماز
nmwdn	نمودن
nh'dystn	نهادستن
nhwft	نهفت
nwh	نوح
nw gwzyn	نوگزین
ny'z	نیاز
'nyr'n	نیران
nyrwg	نیرو
nyz	نیز
nyst	نیست
nyk	نیک
hr	هر
h'rwn	هرون
hpt	هفت
hl'k	هلاک
hm	هم
hm'rg	هماره
hwm'n'g	همانا
h'mgwhr	همگوهر
hmg	همه
hml	همی



hm'ydwn	هميدون
hwnr	هنر
xwnryyg	هنري
<sup>1</sup> hw'	هوا، هوی
<sup>2</sup> hw'	هواء
hwš	هوش
<sup>3</sup> wd	و
wsw's	وسواس
wsyyt	وصيت
wkt	وقت
wlykyn	وليکن
wyl	وی
wyr'n	ويران
y'	یا
y'd	ياذ
y'b-	يافتن
yk	يك
ywsp̄	يوسف



## Glossary to the Zoroastrian Middle Persian polemics against Manichaeism

### Editors' note

Extensive polemics against Manichaeism are contained in two Zoroastrian religious writings compiled in the early Islamic period (probably in the ninth and tenth centuries): the *Škand-gumānīg Wizār* (*ŠGW* 10:58-60 and 16) and the third book of the *Dēnkard* (*Dk III* 114, 150, 200 and 272). The relevant sections of these texts have been re-edited, translated and copiously annotated by Dieter Taillieu in his doctoral dissertation *The Zoroastrian polemic against Manichaeism in Škand-gumānīg Wizār and Dēnkard III* (Katholieke Universiteit Leuven, 2004); it is to be hoped that this important work will be published in the near future. The glossary that follows was prepared by Dr Taillieu on the basis of his editions.

The Middle Persian words are given in transcription, according to Dr Taillieu's reading of the texts; the forms actually occurring in the documents ('Pazend' in the case of *ŠGW*, 'Pahlavi' in that of *Dk III*) are cited (in transliteration) in square brackets following the individual attestations, together with the Sanskrit translation of the terms in *ŠGW*. Verbs are listed under the present stem, e.g. **kun-**, as they are in the Manichaean Middle Persian and Parthian dictionary; if a past participle (other than a regularly formed secondary p.p. in *-īd*) occurs in these texts it is cited in brackets immediately after the present stem. References are to the chapters and sections of each text.

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| <p><b>ā</b> &lt;adv. introducing the apodosis&gt; 'then' — <i>ŠGW</i> 16:68, 69, 73, 78, 80, 85, 85<sup>1</sup>, 93, 96, 97<sup>2</sup>, 100, 107 [Paz. a, <sup>1</sup>aça (= ā-z), <sup>2</sup>aš (= ā-š); Skt. tad].</p> <p><b>abāg</b> &lt;prep.&gt; 'with' — <i>Dk III</i> 200:6, <i>ŠGW</i> 16:18, 24, 41 [LWTH; Paz. aβā; Skt. samam (+instr.)].</p> <p><b>abar</b> &lt;prep.&gt; 'about, on' — <i>Dk III</i> 114:0, 1, 2 (ter), 150:0, 272:0, 2 (ter), <i>ŠGW</i> 16:1, 4, 5, 6, 38, 53, 56, 76<sup>1</sup>, 88, 101, 105, 108 [QDM; Paz. aβar, <sup>1</sup>aβarica (= abar-iz); Skt. upari (+ acc., gen., loc.)].</p> <p><b>abārīg</b> &lt;adj.&gt; 'other' — <i>Dk III</i> 200:1, 272:1<sup>1</sup>, <i>ŠGW</i> 16:24 (bis), 76 [p'ryk, <sup>1</sup>p'ryk š'n' (= abārīg-išān?); Paz. aβarō; Skt. apara-].</p> <p><b>abāy-</b> &lt;v.t.&gt; 'be necessary; desire, seek': <b>abāyēd</b> &lt;impers. pr.3s.&gt; — <i>ŠGW</i> 16:3 [Paz. āβāīat; Skt. avāpa</p> | <p>&lt;pf.1s.&gt; (= -m abāyēd)]; <b>abāyistan</b> &lt;inf.&gt; — <i>Dk III</i> 200:8 [p'stn']. </p> <p><b>abāz</b> &lt;adv.&gt; 'back, again, re-' — <i>Dk III</i> 114:1 (bis), 272:1 [L'WHL].</p> <p><b>abdom</b> &lt;adj.&gt; 'last': pad ~ 'at last, in the end' — <i>ŠGW</i> 16:48 [Paz. aβadim; Skt. nidāna-].</p> <p><b>abesihēn-</b> &lt;v.t.&gt; 'destroy': <b>abesihēn-īdan</b> &lt;inf.&gt; — <i>Dk III</i> 200:2, 6 [pshynytn']. </p> <p><b>abēyōxt</b> &lt;adj.&gt; 'unyoked; independent' — <i>Dk III</i> 150:1 [py(y){w}wh't].</p> <p><b>abēzag</b> &lt;adj.&gt; 'pure': <b>~estišnih</b> &lt;n.&gt; 'state of purity' — <i>Dk III</i> 272:1 [pyck' stšnyh].</p> <p><b>abgan-</b> &lt;v.t.&gt; 'throw': <b>abgand</b> &lt;pp.&gt; — <i>Dk III</i> 114:1, 2 [LMYTW(N)t(')].</p> <p><b>abrīn</b> &lt;adj.&gt; 'undetermined, indefinite': <b>~zamānīhā</b> &lt;adv.&gt; 'for indefinite time; eternally' — 150:1, 3 [p'blyn'</p> |
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- zm'nyh'].  
**abun** <adj.> 'without beginning, origin or foundation' (i.e. a Principle) — *Dk III* 150:0 (bis), 1, 1<sup>1</sup>, 2, 3 [bwn, <sup>1</sup>bw(n)].  
**abzār** <n.> 'means, instrument; skill; power' — *Dk III* 114:1, 272:1, 2 [pz'l].  
**acār** <adj./adv.> 'inevitable; inevitably' — *ŠGW* 16:67, 72 [Paz. acār; Skt. anumāna- (instr.) 'inference', svabhāva- (instr.) 'nature, inherent disposition'].  
**adādihā** <adv.> 'unlawfully, illegitimately' — *Dk III* 200:6 [d'tyh'].  
**adān** <adj.> 'ignorant' — *ŠGW* 16:78 [Paz. adān; Skt. ajñāna-].  
**adēsišnih** <n.> 'non-construction' (of houses) — *Dk III* 200:3 [dysšnyh].  
**ādur** <n.> 'fire': ~ ī jāwēdān-sōz — *Dk III* 200:12 [twr].  
**Ādurbād** <n.p.> a fourth-century Zoroastrian ecclesiarch — *Dk III* 200:1, 2<sup>1</sup>, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 [twr' p't( ), 'om.]: ~ ī Mahraspandān — *Dk III* 200:0 [twr' p't' Y mhrspnd'n'].  
**aftāb** <n.> 'sunshine': ciyōn ~ ud sāyag (simile for the contiguous realms of Light and Darkness) — *ŠGW* 16:51 [Paz. aftāβ; Skt. ātapa-].  
**āgāh** <adj.> 'aware, knowing' — *ŠGW* 16:73 [Paz. āgāh; Skt. vetṭr-].  
**agar** <conj.> 'if' — *Dk III* 272:2 (ter), *ŠGW* 16:56<sup>2,3</sup>, 74, 99<sup>2</sup>, 100<sup>3</sup>, 106<sup>1,3</sup> [HT; Paz. agar, 'agaraš (= agar-iš), <sup>2</sup>agaršā (= agar-išān); Skt. ced, <sup>3</sup>yadi].  
**agārēn-** <v.t.> 'render inactive or powerless': **agārēnidan** <inf.> — *Dk III* 114:1 [k'lynytn'].  
**agārīh** <n.> 'idleness; powerlessness' — *Dk III* 114:1 (bis) [k'lyh].  
**agenēn** <adv.> 'together; mutual' — *Dk*

- III* 150:1 • az ~ 'from each other' — *Dk III* 150:1 (bis) [p'kny'n].  
**agumān** <adj.> 'without doubt; certain' — *ŠGW* 16:83, 93 [Paz. aguma; Skt. na-hi samdeha- <n.>, niḥsamdigdha- <ppp.>].  
**ahlāyih** <n.> 'righteousness': ān ī ~ ārāstār (stock epithet of Ādurbād ī Mahraspandān) — *Dk III* 200:0, 1, 2<sup>1</sup>, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 [h'p'dyh, 'om.].  
**ahrām-** (ahrāft) <v.t.> 'raise, lead up': **ahrāmēnēnd** <caus.pr.3pl.> — *ŠGW* 16:22 [Paz. aharāminēnd; Skt. ākarṣanti]; **ahrāmihēd** <pass.pr.3s.> — *ŠGW* 16:26 [Paz. aharāmihē; Skt. ākṛṣyate].  
**ahrāmišn** <n.> 'raising-up' (of light by sun and moon) — *ŠGW* 16:22, 23 [Paz. aharāmišni; Skt. ākarṣaṇa-].  
**Ahr(i)man** <n.p.> the principal demon, God's adversary — *Dk III* 114:2, *ŠGW* 16:8, 9, 16, 23, 39, 41, 43, 46 [hlmn'; Paz. āharman; Skt. āharmanā-] • **~kunišnih** <n.> 'devil's work' — *ŠGW* 16:45 [Paz. āharman kunišnī; Skt. āharmanā-karmmatā-].  
**ajgahānih** <n.> 'laziness, indolence' — *Dk III* 272:1 [šg{y}h{y}'nyh].  
**akāmag-hanjāmihā** <adv.> 'unsuccessfully' — *Dk III* 114:1 [k'mk hnc'myh'].  
**akanārag** <adj.> 'unlimited, infinite' — *Dk III* 114:2 (bis), *ŠGW* 16:53<sup>1</sup>, 54<sup>1</sup>, 66<sup>2</sup>, 74, 77, 86, 94, 96, 99, 100, 102, 106 (ter) [kn'l'n', 'kn'lk'; Paz. akanāraa; Skt. niḥsīma-, 'amaryāda-, <sup>2</sup>niḥsīmatva-] • **~dānišnih** <n.> 'unlimitedness of (God's) knowledge' — *ŠGW* 16:106 [Paz. akanāraa dānašnī; Skt. niḥsīma-jñānatā-].  
**akanāragih** <n.> 'unlimitedness, infinity' — *Dk III* 114:2; *ŠGW* 16:4,



- 104 [kn'l(k)yh; Paz. akanāraī; Skt. niḥsīmatva-].
- akanārag-tanīh** <n.> 'corporeal unlimitedness' (of Darkness in Manichaeism) — *Dk III* 114:2 [kn'lk' tn'yh].
- akanārag-zamānīhā** <adv.> 'infinitely' — *Dk III* 150:3 [kn'lk' zm'nyh].
- ālūdagiḥ** <n.> 'defilement': paymōg tan ī pāgēnīdag az ēbgat ~ — *Dk III* 272:1 [lwtkyh].
- Amahraspandān** <n.p.pl.> the Five Light Elements — *ŠGW* 16:96 [Paz. amōšāspēnd(a); Skt. amara-guru-].
- ān** <pron.dem.> 'that, those' — *Dk III* 114:0, 1 (ter), 1<sup>1</sup>, 200:0, 1, 2<sup>2</sup>, 2<sup>3</sup>, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 272:1, 2 (ter), *ŠGW* 10:59, 16:7, 22, 26, 29, 32, 34, 37, 51, 54, 55<sup>4</sup>, 56, 62, 66, 68<sup>4</sup>, 76, 82, 84, 94, 101, 102, 105, 108, 109 [ZK, <sup>1</sup>ZKc (= ān-iz), <sup>2</sup>om., <sup>3</sup>{wh}'n; Paz. a, <sup>4</sup>āca (= ān-iz); Skt. sa-/ta-].
- ānāb-** (ānāft) <v.t.> 'avert, reject, frustrate': **ānāftan** <inf.> — *Dk III* 200:5, 6 [n'p'tn].
- anādūg** <adj.> 'unable' — *ŠGW* 16:2 [Paz. anatū; Skt. asakta-].
- anāgāh** <adj.> 'unaware' — *ŠGW* 16:74<sup>1</sup>, 76, 78 [Paz. anāgāh; Skt. avettṛ-, <sup>1</sup>na vetṛ-].
- anastīh** <n.> 'non-existence' — *Dk III* 114:1 [n'YTyh].
- anastkarīh** <n.> 'annihilation' — *Dk III* 114:1 [n'YTklyh].
- anayādih** <n.> 'oblivion' — *Dk III* 114:1 [n'byd'tyh].
- anayāftan** <n. (< inf.>) 'non-acquisition, the failing to acquire' — *Dk III* 114:1 [n'y'p'tn].
- anayārīh** <n.> 'helplessness' — *Dk III* 114:1 [nhdyb'lyh].
- andak** <adj.> 'little, few': ~ ~ 'little by little' — *ŠGW* 16:22 [Paz. andak;

- Skt. stoka-stokam <adv.>].
- andar** <prep.> 'in, at, within; among' — *Dk III* 200:3, 9, 11, 12, 272:1 (bis), *ŠGW* 16:3<sup>1</sup>, 25, 34, 36, 37, 38, 41, 63, 67, 68, 69, 97, 108, 109 [BYN; Paz. andar; Skt. antar (+ acc., gen., loc.), 'madhyam].
- andarag** <prep.> 'in, between; against' — *Dk III* 150:0, 1, 2, 3 [ndlg].
- andarōn** <prep.> 'inside' — *ŠGW* 16:55, 111 [Paz. andarun; Skt. antar (+ loc.)].
- anēmēd** <adj.> 'hopeless': ~ bōxtišnīh '(there is) no hope for the salvation' (of weh mēnōg in Manichaeism) — *Dk III* 200:9 [n'dmyt].
- anī, any** <pron./adj.> 'other' — *ŠGW* 16:95 [Paz. han; Skt. anya-].
- anōšag** <adj.> 'immortal' — *Dk III* 272:1 [n(w)šk{w}].
- aparēxt-gyāg** <adj.> 'without superfluous space, having left no space unoccupied' (i.e. filling all space) — *ŠGW* 16:94, 98 [Paz. aparēxt jā; Skt. aparireṣita-sthāna- (\*aparirecita-)].
- aparwastagīh** <n.> 'non-encompassability; incomprehensibility' — *ŠGW* 16:77 [Paz. afaraṣastaī; Skt. apravarttanatva-].
- ārān-** <v.t.> 'fight, torment': **ārānīhēd** <pass.pr.3s.> — *Dk III* 272:1 [w}Pnyhyt].
- arāstagīh** <n.> 'untruth' — *Dk III* 200:9 [Pstkyh].
- ārāstār** <n.> 'restorer': ān ī ahlāyīh ~ (stock epithet of Ādurbād ī Mahraspandān) — *Dk III* 200:0, 1, 2<sup>1</sup>, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 [Pst'l, <sup>1</sup>om.].
- ārāy-** (ārāst) <v.t.> 'prepare, arrange, adorn': **ārāyīhēd** <pass.pr./fut.3s.> — *ŠGW* 16:49 [Paz. ārāihō; Skt. āracayīṣyate].
- ardīg** <n.> 'war, battle': fradom ~ 'First



War' (between Ohrmazd bay and Kundag) — *ŠGW* 16:17; didom ~ 'Second War' (in which Kundag is dismembered to create the macrocosm) — *ŠGW* 16:18 [Paz. ardī; Skt. saṃgrāma-].

**asāmān** <adj.> 'unlimited, infinite': pad tan ~ 'unlimited as to (its) body' — *Dk III* 150:0, 2 (ter) [s'<')m'n, 's'm'n(')] • **~xwadīh** <adj.> 'unlimited by (its) nature or self' — *ŠGW* 16:94, 96 [Paz. avamaṇ/aṣamaṇ x<sup>u</sup>adī, asāmaṇ x<sup>u</sup>adī; Skt. amaryāda-svarūpa-].

**āsānīh** <n.> 'rest, ease, peace' — *Dk III* 272:1 [s'snyh].

**asmān** <n.> 'sky, firmament' — *ŠGW* 16:10, 21 [Paz. āsmaṇ; Skt. ākāśa-]; **asmānān** <ud> zamīgān <pl.> '(ten) firmaments and (eight) earths' — *ŠGW* 16:96 [Paz. āsmāna].

**ast** <n.> 'bone' — *ŠGW* 16:12 [Paz. ast; Skt. astha-].

**astōmand** <adj.> 'bony; corporeal, material': **astōmandān** <pl.> 'corporeal, material beings' — *ŠGW* 16:39 [Paz. astimaṇḍa; Skt. sṛṣṭimat-].

**aškamb** <n.> 'belly' (of Light as the future prison of Darkness) — *Dk III* 114:2 [š'km(b')].

**aw-** (= **ō**) <prep.> 'to, onto' — *Dk III* 114:1, *ŠGW* 16:65 [wbš (= aw-iš); Paz. ōca (= aw-iz)].

**awardišnīh** <n.> 'immutability' (of gōhr) — *ŠGW* 16:101 [Paz. avar-dišnī; Skt. aparivṛtti-].

**āwarišn** <n.> 'abode': **āwarišnān** <pl.> 'Aeons(?)' — *ŠGW* 16:96 [Paz. hambarašna; Skt. sahasaricāra-].

**awarzišnīh** <n.> 'non-cultivation' (Mani's prohibition of agricultural activities) — *Dk III* 200:2, 6 [-wlcšnyh].

**awināh** <adj.> 'sinless, innocent' — *Dk*

*III* 272:1 [wn's].

**awin(n)ārd** <adj. (< pp.>) 'not established; unfounded, irregular' — *Dk III* 114:2 [-wyn'lt].

**awizārdārih** <n.> 'non-separation' — *ŠGW* 16:7 [Paz. avazārdārī; Skt. avibhaktikartṭva-].

**awizīrišnīg** <adj.> 'indispensable' — *ŠGW* 16:75 [Paz. x<sup>u</sup>azīrašnī; Skt. sūkṣmatara- <comp.> 'more subtle'].

**awēšān** <pron.pers./dem. pl. (ōy)> 'them, those' — *ŠGW* 16:32 [Paz. ōšā; Skt. ta-].

**axradigihā** <adv.> 'unwisely' — *ŠGW* 16:106 [Paz. ax<sup>u</sup>araidihā; Skt. jaḍatā- (instr.) 'stupidity'].

**ayāb** <conj.> 'or, either' — *ŠGW* 16:78 (ter), 79, 105<sup>1</sup> [Paz. aiiā; Skt. kimvā, 'athavā].

**ayāb-** (ayāft) <v.t.> 'find, obtain, acquire': **ayābīhēd** <pass.pr.3s.> — *ŠGW* 16:91 [Paz. aiiāβihēt; Skt. avalokyate]; **ayābom** <pr.1s.> — *ŠGW* 16:79, 85<sup>1</sup>, 90 [Paz. aiiāβom; Skt. avalokayāmi, 'paśyāmi].

**ayābišnīg** <pass.part.fut.> '(thus) to be obtained' — *ŠGW* 16:93 [Paz. aiiāβašnī; Skt. dṛśyatara- <comp.> 'more visible; more (likely) to be seen'].

**ayāftag** <adj. (< pp.>) 'acquired' — *ŠGW* 16:108, 109 [Paz. aiiāftaa; Skt. avalokita- 'observed', dṛṣṭa- 'seen'].

**ayār** <n.> 'helper, assistant' → ham~.

**az** <prep.> 'from, out of' — *Dk III* 114:0, 1 (quater + bis<sup>1</sup>), 2 (bis), 150:0 (bis), 1 (bis), 2<sup>2</sup>, 2<sup>1</sup>, 200:4, 4<sup>2</sup>, 5, 6, 10, 272:0, 1 (decies), 2 (sexies), *ŠGW* 10:58, 59, 16:1, 6, 10, 11, 12, 13, 17, 20<sup>3</sup>, 24, 31<sup>5</sup>, 32, 33<sup>5</sup>, 35<sup>5</sup>, 37, 47, 56, 73, 75<sup>4</sup>, 78<sup>4</sup>, 79, 80, 80<sup>3</sup>, 83<sup>3</sup>, 85, 87, 93, 93<sup>3</sup>, 95<sup>4</sup>, 96, 102<sup>3</sup>, 103<sup>3</sup> • ēk ~ did — *ŠGW* 16:58<sup>6</sup>, 96<sup>6</sup> • bē / jud ~ — *ŠGW* 16:82<sup>7</sup>, 90<sup>7</sup>, 103<sup>7</sup>, 104<sup>7</sup> [MN, 'hcš (=



az-iš), <sup>2</sup>MNc (= az-iz); Paz. əž, <sup>3</sup>ažaš / <sup>4</sup>×vaš (= az-iš), <sup>5</sup>ažaša (= az-išān); Skt. <abl.>, <sup>6</sup>anyoyatas, <sup>7</sup>ṛte (+ abl.).  
**azabar** <adv.> 'above, supra' — *ŠGW* 16:89 [Paz. ažašar; Skt. upari].  
**āzwarīhā** <adv.> 'greedily' — *Dk III* 200:2 (bis) [om., 'cwlyh'].

**bahr** <n.> 'part, portion' — *Dk III* 114:1, *ŠGW* 16:79, 80 (bis), 83 (bis), 84<sup>1</sup>, 85, 87 [b'hl; Paz. bahar; Skt. vibhāga-, 'bhāga-]; **bahrān** <pl.> — *ŠGW* 16:85 [Paz. baharā].

**bahrōmand** <adj.> 'composite, divisible' — *ŠGW* 16:80, 81 [Paz. bahar-maṇd; Skt. vibhāgavat-].

**band-** (bast) <v.t.> 'bind, fetter': **bast** <pp.> — *ŠGW* 16:14, 19<sup>1</sup>, 25<sup>2</sup>, 38 [Paz. bast, 'bastan; Skt. nibaddha-, 'nibaddhya <gerund>, <sup>2</sup>babarindha <pf.3s.>].

**bālist** (<superl.> 'highest') <n.> 'summit, height': pad ~ — *ŠGW* 16:21 [Paz. bālist; Skt. uccaistaram <comp. adv.>].

**bar** <n.> 'fruit, produce' — *ŠGW* 16:84, 90, 91, 93 (bis) [Paz. bar; Skt. phala-].

**bār** <n.> 'time, occasion' → dō~.

**bar-** (burd) <v.t.> 'carry, take': **burd** <pp.> — *Dk III* 114:1 [bwlt']; **burdan** <inf.> — *Dk III* 114:1 [bwlt'n].

**bastag** <n.> 'prisoner': yazadān andar tan ~ (in Manichaeism) — *Dk III* 200:11 [bstk'].

**baw-** (būd) <v.i.> 'be, become': **b(aw)ād** <subj.3s.> — *ŠGW* 16:27 [Paz. bāt; Skt. bhavet]; **bawēd** <pr./fut.3s.> — *Dk III* 114:1, 2, 200:3, 11, 12, 272:1, (bis), 2, *ŠGW* 16:50<sup>1</sup>, 56<sup>2</sup>, 66, 94, 102, 110, 111<sup>3</sup> [YHWWNy't('); Paz. bahōt; Skt. bhavati, 'bhaviṣyati <fut.>, <sup>2</sup>bhavitum

<inf.> śaknoti, <sup>3</sup>bhavitum]; **bawē(h)** <opt.> — *Dk III* 272:2 (bis) [YHWWNy't]. — **būd** <pp.> — *Dk III* 114:1, 272:2 (bis), *ŠGW* 16:28<sup>1</sup>, 51, 52, 76<sup>1</sup>, 98<sup>2</sup> [YHWWNt'; Paz. būt; Skt. abhūt <aor.>, 'babhūva, <sup>2</sup>babhūvatur <pl.> (= būd hēnd)]; **būdan** <inf.> — *Dk III* 114:1, 150:1, *ŠGW* 16:53, 61, 64, 80, 83<sup>1</sup>, 85, 92<sup>1</sup>, 96, 99, 100 (bis), 103 [YHWWNtn; Paz. būdan; Skt. bhavitum, 'bhavitavya- <pass.part.fut.>] • būd(an?) nē/ciyōn šāyēd — *Dk III* 150:2 (bis) • pad būd(an?) nē šāyēd 'on (account of its) impossibility' — *Dk III* 114:2 [YHWWNt' or YHWWNtn].

**bawēdān** <n.pl.> 'those who shall be; future beings' — *ŠGW* 16:99 [Paz. bahōdā; Skt. bhaviṣya-].

**baxš-** (baxt) <v.t.> 'divide, apportion, distribute': **baxšihēd** <pass.pr.3s.> — *ŠGW* 16:86, 87 [Paz. baxšihōt; Skt. vibhajyate]; **baxt** <pp.> — *ŠGW* 16:102 [Paz. vaxt; Skt. vibhakta-]; **baxtan** <inf.> — *ŠGW* 16:80 [Paz. baxtan; Skt. vibhaktum].

**bay** <n.> 'god, lord': Ohrmazd ~ the Primal Man — *ŠGW* 16:17 [Paz. bay; Skt. dātr-]; **bayān** <pl.> — *ŠGW* 16:96 [Paz. bayā; Skt. dhātr-].

**bazagīh** <n.> 'sin, evil' — *Dk III* 200:4 [bckyh].

**bazakkar** <n./adj.> 'sinner, sinful' — *Dk III* 200:8 [bckkl].

**bē** <adv.> 'out(side), away; except (for)'; <conj.> 'but' — *Dk III* 114:1 (bis), 200:4, 11, 12<sup>1</sup>, 272:2 (bis), *ŠGW* 16:54, 56, 60, 61<sup>2</sup>, 64, 81<sup>2</sup>, 85<sup>2</sup>, 99<sup>2</sup>, 109 • ~ az 'without' — *ŠGW* 16:82<sup>3</sup>, 90<sup>3</sup>, 104<sup>3</sup> • ~ kardan 'to remove' — *Dk III* 200:10 [BR<sup>2</sup>, <sup>1</sup>BR<sup>c</sup> (= bē-z); Paz. bā; Skt. vinā, <sup>2</sup>om., <sup>3</sup>ṛte (+ abl.)].

**bēgānagīh-** <v.i. (pass.)> 'be alienated':



- bēgānagihēd** <pr.3s.> — *Dk III* 272:1 [byg'nkyhyt].
- bērōn** <adv. & prep.> 'outside': xwaršēd ud māh ~ asmān pad bālist win(n)ārd — *ŠGW* 16:21 [Paz. bōruṇ; Skt. bahir].
- bēšidārtar** <comp.> 'greater tormentor; more harmful' — *Dk III* 114:2 [byšy'tlt].
- bēwar** <n.> 'ten thousand, myriad': az hazārān ud **bēwarān** ēk <pl.> — *ŠGW* 16:1 [Paz. baeβarā; Skt. daśa-sahasra-].
- bowandag** <adj.> 'complete' — *ŠGW* 16:109 [Paz. buṇdaa; Skt. saṁpūrṇa-]; **bowandagtar** <comp.>: pad ~ 'in a more comprehensive (way); more comprehensively' — *ŠGW* 16:2 [Paz. buṇdatar; Skt. saṁpūrṇa-tā- (instr.)].
- bōxtišnīh** <n.> 'salvation' — *Dk III* 200:9 [bwhtšnyh-c (= bōxtišnīh-iz)].
- bōz-** (bōxt) <v.t.> 'save, redeem': **bōxt** <pp.> — *ŠGW* 10:58 [Paz. buxt; Skt. śuddho 'bhūvam (= bōxt hom)].
- bōzišn** <n.> 'salvation' — *Dk III* 114:0 [bwcšn].
- brahm** <n.> 'custom, manner' — *ŠGW* 10:60 [Paz. brahm; Skt. veṣa- 'dress, appearance'].
- būdān** <n. (< pp.) pl.> 'those who have existed; beings of the past' — *ŠGW* 16:99 [Paz. būda; Skt. bhūta- <pp.>].
- bun** <n.> 'beginning': ~ gōwišn ī Mānī 'Mani's doctrine of the beginning (i.e. the First Time)' (vs. mayān and frazām) — *ŠGW* 16:4 • 'foundation, basis' — *ŠGW* 16:58, 83, 84, 85, 90, 92, 93<sup>1</sup> • 'Principle': tom ~ 'Principle of Darkness' — *Dk III* 272:0 [bwn; Paz. bun, 'bunica; Skt. mūla- 'root'].
- buništ** <n.> 'Principle': dō **buništān** <pl.> — *ŠGW* 16:98 [Paz. buniašta; Skt. mūlāspadīya- <dual>].

- buništān** <n.> 'Principle' — *Dk III* 200:7 (bis) • dō ~ 'Two Principles' — *ŠGW* 16:51, 96<sup>1</sup> • tār ~ 'Principle of Darkness' — *ŠGW* 16:68 [bwnyšk'; Paz. buniaštaa; Skt. mūlāspada-, 'mūlāspadīya-]; **buništāgān** <pl.> — *ŠGW* 16:4 [Paz. buniaštaḡa; Skt. <dual>].
- burd** : see **bar-**
- cahār** <cardinal> 'four': **cahār-pāy** <adj.> 'quadruped, four-legged' — *ŠGW* 16:15 [Paz. cihār pāe; Skt. catuṣ-pada-].
- candih** <n.> 'quantity' — *ŠGW* 16:63, 64, 75, 76 (bis) [Paz. caṇḍi; Skt. kiyattā-].
- cāš-** <v.t.> 'teach': **cāšēd** <pr.3s.> or **cāšid** <sec. pp.> — *Dk III* 114:2 [c'šyt].
- cāštag** <n.> 'teaching' — *Dk III* 150:0, 2 [c'štk].
- cāštagih** <n.> 'teaching, instruction' — *Dk III* 200:2 [c'štkyh].
- cē** 1. <conj.> 'for, because' — *ŠGW* 16:2, 41, 45, 57, 70<sup>1</sup>, 87 • 2. <pron.rel.> 'which' — *ŠGW* 16:84 • 3. <pron.interrog.> 'what?' — *ŠGW* 16:105<sup>2</sup> • andar ~ 'wherein?' — *ŠGW* 16:97<sup>2</sup> • ō ~ 'whereto?' — *ŠGW* 16:105<sup>3</sup> [Paz. ci; Skt. yatas, 'yad, 'ka-, 'kasmai <dat.>].
- cim** 1. <interrog.adv.> 'why?' — *Dk III* 150:1, 3 • 'why, how' — *Dk III* 272:0 • 2. <n.> 'reason, purpose, cause' — *ŠGW* 16:29, 40, 44 [c(y)m; Paz. cim; Skt. hetu-].
- ciyōn** 1. <correl.adj./adv.> 'such as, so as; like' — *Dk III* 114:1, 272:2, *ŠGW* 16:24, 39, 46, 51, 56, 64, 77, 89, 99 • 2. <interrog.adv.> 'how?' — *Dk III* 150:2, *ŠGW* 16:99<sup>1</sup> [cygwn; Paz. cuṇ; Skt. yathā, 'katham].



**ciyōnih** <n.> 'quality; nature' — *Dk III* 150:1 (bis), *ŠGW* 16:75, 76 (bis), 90 [cygwnyh; Paz. cūnī; Skt. yathāsthatā-].

**dād** <n.> 'law, justice': dādestān ~ <ud> dādwar — *Dk III* 200:5 [d't].

**dādār** 1. <n.> 'creator': ~ ud dāštār — *Dk III* 272:1, *ŠGW* 16:39 • kardār ud ~ — *Dk III* 200:8 • 2. <n./adj.> 'giver, giving': gugāyih ~ — *ŠGW* 16:84 [d'tl; Paz. dādār; Skt. dāt-].

**dādestān** <n.> 'judgment' — *Dk III* 200:5 (bis) [d'tst'n].

**dādwar** <n.> 'judge': dādestān dād <ud> ~ — *Dk III* 200:5 [d'twbl].

**dagrand** <adj.> 'long' — *ŠGW* 16:3 [Paz. deraṅ; Skt. dīrgha-];

**dagranttar** <comp.> — *ŠGW* 16:27 [Paz. dēraṅtar; Skt. dīrghatara-].

**dah** <cardinal> 'ten' — *Dk III* 200:0 [10].

**dah-** (dād) <v.t.> 'create': **dād** <pp.> — *ŠGW* 16:97 [Paz. dāt; Skt. dadau (= -š dād)].

**dahišn** <n.> 'creation' (by Ahr(i)man) — *ŠGW* 16:9, 24 [Paz. dahišni; Skt. sṛṣṭi-].

**dām** <n.> 'creature, creation' — *Dk III* 114:1, 2, *ŠGW* 16:43, 44 • ~ ī wuzurg 'great creature' (i.e. macrocosm, vs. gēhān ī kōdak) — *ŠGW* 16:20 [d'm; Paz. dām; Skt. sṛṣṭi-].

**dān-** (dānist) <v.t.> 'know': **dānēd** <pr.3sg., 2pl.> — *ŠGW* 16:4<sup>1</sup>, 102<sup>2</sup>, 105, 106 [Paz. dānēt; Skt. vetti, 'jānīyāta <opt.2pl.> (= ē dānēd), <sup>2</sup> jānīyāt <opt.3s.> (= ē dānēd)]; **dānist** <pp.> — *ŠGW* 16:23 [Paz. dānast; Skt. viveda]; **dānistān** <inf.> — *ŠGW* 16:75 [Paz. dānastan; Skt. pariñāna-].

**dānāg** <act.part.pr./adj.> 'knowing, wise' — *ŠGW* 16:75, 76, 78 [Paz.

dānā; Skt. jñānin-].

**dānišn** <n.> 'knowledge' — *Dk III* 272:1 (bis), *ŠGW* 16:66, 67 (bis), 68, 69, 75, 77, 106<sup>1</sup>, 108 (ter), 109, 110<sup>2</sup>, 111 [d'nšn('); Paz. dānašni, <sup>1</sup>dānašnica (= dānišn-iz); Skt. jñāna-, <sup>2</sup>pariñāna-]; → akanārag~ih, kōdak~ān, mayānag~ān.

**dār-** (dāšt) <v.t.> 'hold (to be), preserve, sustain, rule, take (for)': **dārē(h)** <pr.2s.> — *Dk III* 150:1 [YHSNN-yy]; **dāšt** <pp.> — *ŠGW* 16:20, 46 [Paz. dāšt; Skt. dhṛta-, dadhau]; **dāštan** <inf.> — *Dk III* 200:1 • gētīg buništāg nē ~ 'not to take the material (world) for a Principle' (Ādurbād's advice) — *Dk III* 200:7 [d'šn(')].

**dard** <n.> 'pain': abāz aw-iš anayārīh <ud> anayādīh <ud?> ~ — *Dk III* 114:1 [dlit] (or gard?).

**dārišn** <n.> 'preservation, sustenance': gēhān xwarišn ud ~ — *Dk III* 200:2; ~ ī hamāg mardōm — *Dk III* 200:6 [d'lšn'].

**dāšt**: see **dār-**

**dāštār** <n.> 'supporter; ruler' (of all corporeal beings, is Ahr(i)man) — *ŠGW* 16:39 [Paz. dāštār; Skt. dhattṛ- (\*dhātṛ-)] • → zīndag~.

**dāštārīh** <n.> 'support' — *ŠGW* 16:41 [Paz. dāštārī; Skt. dhātṛtā-].

**daw-** (dawist) <v.t.> 'speak, clamour' (Mani): **dawist** <pp.> — *Dk III* 200:1<sup>1</sup>, 2, 3, 4, 5, 6, 7<sup>2</sup>, 8, 9, 10, 11, 12 [dwst('), 'hndlcynyt', <sup>2</sup>dwst{n}'].

**daxšag** <n.> 'example': drō patēt-iz ~ 'an example of a false confession (of sins)' — *Dk III* 272:2 [dhšk'].

**dēn** <n.> 'religion': (Mani's) — *ŠGW* 10:60 • (Zoroaster's) — *Dk III* 114:1 • weh ~ 'Good Religion' (i.e. Zoroastrianism) — *Dk III* 114:0, 150:0, 272:0, 1 [dyn'; Paz. dīn; Skt.



- dīni-].
- dēsag** <n.> 'form, appearance': ~**sōh-išnīh** <n.> 'superficial wordly sensation' (vs. dānišn) — *Dk III* 272:1 [dysk' swššnyh] • ~**sōhišnīhā** <adv.> — *Dk III* 272:1 [dysk' {}swššnyh'].
- dēw** <n.> 'demon' (Kundag, man & animal in Manichaeism) — *ŠGW* 16:13, 15, 18, 19 [Paz. dāβ; Skt. deva-]; **dēwān** <pl.> — *Dk III* 200:2, *ŠGW* 16:18, 22 [ŠDY'n; Paz. dāβa].
- did**: see **wēn**-
- did 1.** <adv.> 'then, again, further' — *Dk III* 272:2, *ŠGW* 16:1, 8, 26<sup>1</sup>, 38, 42, 46, 51, 66, 79, 94 • **2.** <pron.> 'other': ēk az (ōy) ~ 'one from the other, mutually' — *ŠGW* 16:58<sup>2</sup>, 96<sup>2</sup> [TWB; Paz. diṭ; Skt. dviṭiyam, <sup>1</sup>punar, <sup>2</sup>anyonyatas].
- didom** <ordinal> 'second': ~ **ardīg** — *ŠGW* 16:18 [Paz. dadum; Skt. dviṭiya-].
- dō** <cardinal> 'two' — *ŠGW* 16:57, 58, 59, 63<sup>1</sup> • **abun** ~, ~ (abun) — *Dk III* 150:0, 1, 2 (bis) • ~ **buništag**, ~ **buništān** — *ŠGW* 16:51, 96, 98 • ~ (agenēn) **hamēstār** — *Dk III* 150:1 (bis) • ~ **ham kust** 'double-sided' (contiguity as imprisonment) — *Dk III* 114:2 [TLYN('); Paz. du; Skt. dva-, <sup>1</sup>dviṭiya-] • ~**bār** <adv.> 'twice, doubly' — *ŠGW* 16:107 [Paz. dubār; Skt. dvivāram].
- dōih** <n.> 'duality' — *ŠGW* 16:56, 61 [Paz. duī; Skt. dviṭva-].
- dō-pāy** <adj.> 'two-legged, biped' — *ŠGW* 16:15 [Paz. du pāe; Skt. dvi-pada-].
- dōšagihā** <adv.> 'preferably' — *Dk III* 272:1 [dwškyh].
- dranjīšn** <n.> '(foul, evil) speech' — *Dk III* 200:9 [dlnc'sh'n].
- draxt** <n.> 'tree': **draxtān** <pl.> — *ŠGW* 16:35 [Paz. draxta; Skt. vṛkṣa-].
- drāy** <n.> 'twaddle': ~ **i sōfistā** — *Dk III* 150:0, 3 [dl'd].
- drāy-** <v.t.> 'speak, chatter; clamour' (Mani): **drāyid** <pp.> — *Dk III* 200:0 [dl'dyt']; **drāyidan** <inf.> — *Dk III* 200:7 [dl'dytn'].
- drāyišn** <n.> 'twaddle' — *ŠGW* 16:2 [Paz. drāišni; Skt. pralāpa-].
- drō** <n.> 'lie, deceit': ~ **patēt** 'a false confession of sins' — *Dk III* 272:2 [KDB'].
- drōih** <n.> 'deceit' — *Dk III* 272:2 [KDB'yh].
- drōzan** <n./adj.> 'liar; lying' — *Dk III* 272:2 [dlwcn'].
- drustār** <n.> 'healer' — *Dk III* 272:2 [drws{y}t'l].
- druwand** <adj.> 'wicked, sinful, evil' — *Dk III* 272:2 [dlwnd].
- druwandih** <n.> 'wickedness, evil' — *Dk III* 272:2 [dlwndydh].
- druwandih-** <v.i. (pass.)> 'be rendered wicked, be corrupted' (ruwān): **druwandihistan** <inf.> — *Dk III* 272:0 [dlwndydhstn'].
- druz** <n.> 'demon' — *Dk III* 200:10 (bis), 272:1 (bis), 2 (quinquies) • ~ **xastag Mānī** — *Dk III* 200:0-12 • **Kundag** ~ — *Dk III* 200:7 [dlwc(')]; **druzān** <pl.>: **kēn ud abārīg** ~ — *Dk III* 200:1 [dlwc'n].
- duš-hammōzdar** <comp.> 'teaching the greater evil; worse teacher' (Mani) — *ŠGW* 10:59 [Paz. dušāmōžtar; Skt. duṣṭa-śikṣātara-].
- duših** <n.> 'evil, wickedness' — *ŠGW* 10:58, 60 [Paz. dōši; Skt. duṣṭatva- (pl.), viduṣṭa- <ppp./n.>].
- dušox** <n.> 'hell' — *Dk III* 272:1 [dwšhw'] • ~**ōrōnīg** <adj.> 'located in the direction of hell': **druz gilistag i** ~ — *Dk III* 272:1 [dwšhw 'wl{}<w>nyk].



- dūr** <adj.> 'far, distant; aloof': *abun* (dō) ī ~ *az agenēn* — *Dk III* 150:1 (bis) [LHYK].
- duxtar** <n.> 'daughter': *dwāzdahān xwarīgān duxtarān* ī *Zurwān* <pl.> 'the twelve solar daughters of the Father of Greatness' (i.e. the Twelve Hours, the Twelve Maidens) — *ŠGW* 16:31 [Paz. *duuāzdaḥa x<sup>var</sup>īgā duxtarā* i *zuruuān*; Skt. *dvādaśa-rāśiḥ duhitarāḥ kālasya* <acc.pl.>].
- dwāzdah** <cardinal> 'twelve': **dwāz-dahān** *duxtarān* ī *Zurwān* <pl.> — *ŠGW* 16:31 [Paz. *duuāzdaḥa*; Skt. *dvādaśa*-].
- ē** 1. <optative particle (+pr.)>: ~ *dānēd* — *ŠGW* 16:4<sup>2</sup>, 102 • 2. <pron.dem.> 'this' (cf. *ēd*, *ēn*): ~ *huzwārānd* — *ŠGW* 16:80<sup>1</sup> [Paz. *ē*; Skt. *aho* (+ opt., <sup>1</sup>ind.pr.), <sup>2</sup>(opt.)].
- ēbgat** <n.> 'onslaught (of evil)' — *Dk III* 272:1 [*ybgat*].
- ēbgatīgih** <n.> 'state (or time) of the onslaught (of evil)' — *Dk III* 272:1 [*ybgtykyh*].
- ēc** <pron.indef.> 'any' — *ŠGW* 16:44, 52, 53, 67, 103<sup>1</sup> [Paz. *hēc*i; Skt. *ka- api*, <sup>1</sup>om.].
- ēd** <pron.dem.> 'this': *pad* ~ *ī tō xwadāyih* — *Dk III* 114:1 [HN<sup>2</sup>].
- ēdar** <adv.> 'here' (i.e. in the material world) — *ŠGW* 16:79 [Paz. *ēdar*; Skt. *ca* (\**atra*)].
- ēdōn** <adv.> 'thus, so' — *Dk III* 114:1 [*ytwn*].
- ēg** <adv. introducing the apodosis> 'then' — *Dk III* 272:2 [DYNš (= *ēg-iš*)].
- ēk** <cardinal> 'one' — *Dk III* 150:2<sup>1</sup>, 3<sup>1</sup>, 200:1, 2<sup>3</sup>, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, *ŠGW* 16:57, 58, 60, 62 (bis), 63, 108 • *az hazārān ud bēwarān* ~ — *ŠGW* 16:1 • ~ *az did* 'one from the other, mutually' — *ŠGW* 16:58<sup>4</sup> • ~ ~ 'each one' — *ŠGW* 16:61<sup>5</sup> • *judāgih* ī ~ ~ *az did* 'distinction of each one from the other(s)' — *ŠGW* 16:96<sup>6</sup> • *az rōšnih* ~ *kust ham-sāmānīhā* 'from (its) single-sided contiguity (with) the light' (*tār* is brought to *dō ham kust rōšn aškam*) — *Dk III* 114:2<sup>2</sup> • *abun jud az* ~ *hastag* 'a beginningless being (or Principle) separate from (or other than) the One (God)' — *Dk III* 150:0 • *dō ī har* ~ 'two (*abun*), each one of which' — *Dk III* 150:0, 2 (bis) • ~ *gētīg* (vs. *dō agenēn hamēstār*) — *Dk III* 150:1 [*ywk*', <sup>1</sup>*ywk*'c (= *ēk-iz*), <sup>2</sup>*yw*(*k*)' (or *ēw*?), <sup>3</sup>om.; Paz. *yak*; Skt. *eka*-, <sup>4</sup>*anyoyatas*, <sup>5</sup>*ekāika*-, <sup>6</sup>*ekāika-anyoyatas*].
- ēkih** <n.> 'oneness, uniqueness' — *ŠGW* 16:56 (bis), 60, 62 (bis) [Paz. *yakī*; Skt. *ekatva*-].
- ēn** <pron.dem.> 'this' — *Dk III* 150:1, 2, 3, *ŠGW* 16:8, 10, 20, 23<sup>2</sup>, 24<sup>2</sup>, 38, 42<sup>1</sup>, 46, 48, 51, 56<sup>1</sup>, 57, 58, 66, 77<sup>1</sup>, 78, 79, 86<sup>1</sup>, 94, 99, 102<sup>1</sup>, 106<sup>1</sup>, 108 [*ZNHc* (= *ēn-iz*); Paz. *īn*, <sup>1</sup>*īnca* (= *ēn-iz*); Skt. *i*(*d/m/y*)-, <sup>2</sup>*ena*-].
- enyā** <adv.> 'otherwise, moreover' — *ŠGW* 16:56, 81<sup>1</sup>, 82, 85, 90, 109<sup>1</sup> [Paz. *ainā*, <sup>1</sup>*aṇdā*; Skt. *anyathā*].
- ērang** <n.> 'error, heresy' — *ŠGW* 10:58<sup>1</sup>, 16:1, 2 [Paz. *ērang*; Skt. *aśuddhi*- 'impurity', <sup>1</sup>*ajaya*- 'defeat' (pl.)].
- ēst-** <v.i. & aux.> 'stand, be; continue': **ēstēnd** <aux. pr.3pl.> — *ŠGW* 16:14, 29 [Paz. *āstānd*; Skt. *saṁti*].
- ēstišn** <n.> 'existence' → *abēzag-ih*, *hamāgihā*~.
- ēw** <cardinal> 'one': ~ *ud* ~ *andar* ~ *ud* ~ *xwēš-tan gēhān wirāstan* (?) — *Dk III* 200:12 [HD].



**ēwar** <adj./adv.> 'assured(ly), certain(ly)' — *ŠGW* 16:92, 100 [Paz. āḅar; Skt. eva <particle> 'so, just so'].

**ēwāz** <adv.> 'only' — *ŠGW* 16:54 [Paz. āḅāž; Skt. kevalam].

**ēwēn** <n.> 'manner, custom, propriety': pad nōg ~ — *ŠGW* 16:31 [Paz. āin; Skt. nava-prakāratā- (instr.)].

**ēwēnag** <n.> 'form, manner' → ham~.

**fradom** <adj.> 'first' — *ŠGW* 16:17, 75<sup>1</sup> • <adv.> 'at first' — *Dk III* 272:2, *ŠGW* 16:102<sup>2</sup> [pltwm; Paz. fradim; Skt. prathamam <adv.>, 'ādi- (loc.), <sup>2</sup>pūrvvam].

**fragān** <n.> 'base, foundation, origin': ~ pōst ī Kundag druz 'the origin (of gētīg) is the demon Kundag's skin (etc.?)' — *Dk III* 200:7 [plk'n].

**fraš(a)gird** <n.> 'eschatological renovation' (in Zoroastrianism): ~ hangām 'at the time of the eschaton' — *Dk III* 114:0, 1 [plškrt].

**frāz** <adv.> 'forth': ~ hištan 'to leave' (the material things to yazadān) — *Dk III* 200:8 [pl'c].

**frazām** <n.> 'end, conclusion' (i.e. the future, Third Time) — *ŠGW* 16:6 • pad ~ 'in the end' — *Dk III* 114:2 [plc'm; Paz. faržam; Skt. nirvvāṇa- (loc.)] • ~ **pērōz** <adj.> 'ultimately victorious' (yazad) — *ŠGW* 16:46 [Paz. faržam pērōž; Skt. nirvvāṇe vijayin-] • ~ **pērōzih** <n.> 'ultimate victory' (of yazadān) — *Dk III* 272:1 [plc'm pylwcyh].

**frēb** <n.> 'deceit, deception' — *ŠGW* 10:58, 16:2 [Paz. frəḅ; Skt. chadma- (pl.), pratāraṇa-].

**frēftag** <adj./n.> 'deceived': -š **frēftagān** <pl.> 'those whom he (Mani) deceived' — *Dk III* 200:4 [-š plyptk'n (or \*weh wizi\*dagān)].

**frēftār** <n.> 'deceiver': **frēftārān** <pl.>

— *ŠGW* 10:59 [Paz. frəftāra; Skt. vipratāraka-].

**frēftārih** <n.> 'deceit, deception' (Mani's dēn) — *ŠGW* 10:60 [Paz. frəftārī; Skt. vipratāraka- <adj.>].

**frōd** <adv.> 'down': ~ kaftan 'to fall down' — *Dk III* 272:1 • ~ kō(x)šīdan 'to strike down, defeat' — *Dk III* 114:0, 1 (bis) [plwt'].

**gāhān** <n.pl.> 'Gathas' (the hymns attributed to Zoroaster, of which *Yasna* 34:10c is quoted in *Dk III* 114:1): pad ~ paydāg — *Dk III* 114:0 [g's'n].

**gan(n)āg** <adj.> 'stinking; foul, corrupt': ~ mēnōg 'Foul Spirit' (the adversary of Ohrmazd in Zoroastrianism) — *Dk III* 114:0, 1 (bis) [gn'k].

**garānih** <n.> 'weight' (of sins) — *Dk III* 272:1 [gl'nyh].

**gard** <n.> 'dust; humiliation(?)': abāz aw-iš anayārīh <ud> anayādīh ~ — *Dk III* 114:1 [glt] (or dard?).

**gāw** <n.> 'cow, livestock': **gāwān** ud gōspandān <pl.> 'cattle and small stock' — *Dk III* 200:6 [TWR'n].

**gēhān** <n.> 'world' (of living creatures) — *Dk III* 200:2, 5, 6, 12 (bis), *ŠGW* 16:46 • ~ ī kōdak 'small world' (i.e. microcosm) — *ŠGW* 16:24 • ~ ī wuzurg 'great world' (i.e. macrocosm; cf. also dām) — *ŠGW* 16:24 [gyh'n('); Paz. gəḥa; Skt. sṛṣṭi-].

**gētīg** <adj.> 'belonging to the living world; material', <n.> 'material world' — *Dk III* 150:1, 200:7, 8 (bis), *ŠGW* 16:8, 48 [gytyy; Paz. gəḥī; Skt. pṛthvī-].

**gilistag** <n.> 'abode, home' (of demons) — *Dk III* 114:1, 200:1, 272:1 [glystk(')].

**gīr-** (grift) <v.t.> 'take, seize, capture':



- grift** ⟨pp.⟩ — *ŠGW* 16:17, 18 [Paz. *rāβudan* / *nāβidan* (< ⟨g⟩lpt'), *grift*; Skt. *avālikhya* ⟨gerund⟩ 'having scraped off' (-š *grift*), *grhīta*-].
- gōhr** ⟨n.⟩ 'substance; essence, nature' — *Dk III* 114:1 (bis), 272:2, *ŠGW* 16:100, 101 [gwahl; Paz. *gōhar*; Skt. *ratna*-] • → *jud*~, *jud*~ih, *wašt*~ih.
- gōkān** ⟨n.pl.⟩ 'details' — *ŠGW* 16:10 [Paz. *duga*; Skt. *vyakti*-].
- gōspand** ⟨n.⟩ '(sacrificial bovine) animal': ~ *abāg mardōm* — *Dk III* 200:6 • *mardōm ud* ~ — *ŠGW* 16:15, 24, 41 [gwspnd; Paz. *gōspēnd*; Skt. *go-paśu*- (pl.)] • 'sheep, small livestock': *gāwān ud*
- gōspandān** ⟨pl.⟩ — *Dk III* 200:6 [gwspnd'n].
- gōšt** ⟨n.⟩ 'flesh' — *ŠGW* 16:11 [Paz. *gōšt*; Skt. *piśita*-].
- gōw-** (*guft*) ⟨v.t.⟩ 'say, speak, state':
- gōwēd** ⟨pr.3s.⟩ — *Dk III* 272:2 (quater), *ŠGW* 16:105, 106 [YMRRWNyt; Paz. *gōeṭ*; Skt. *udgirati*]; **gōwē(h)** ⟨pr.2s.⟩ — *Dk III* 150:1, 3; ⟨opt.3s.⟩ — *Dk III* 272:2 (bis) [YMRRWNyy]; **gōwēnd** ⟨pr.3pl.⟩ — *ŠGW* 16:42, 84, 101<sup>1</sup> [Paz. *gōeṇd*; Skt. *nigadamti*, *udgiramti*]; **gōwihēd** ⟨pass.pr.3s.⟩ — *ŠGW* 16:56, 96 [Paz. *gōiiehōt*; Skt. *samudgīryate*, *ucyate*]; **gōwom** ⟨pr./fut.1s.⟩ — *ŠGW* 16:53 [Paz. *gōem*; Skt. *bravīmi*]; **guft** ⟨pp.⟩ — *Dk III* 114:2<sup>1</sup>, 272:2 (quater), *ŠGW* 16:64 [gwpt('), <sup>1</sup>gwpt{n}']; Paz. *guft*; Skt. *avocam* ⟨aor.1s.⟩ (= *man guft*) • *abar guft bawēd* 'will be attributed' — *Dk III* 272:2; **guftan** ⟨inf.⟩ — *Dk III* 150:1, 3, 272:2 (ter), *ŠGW* 16:69, 76 [gwptn'; Paz. *guftan*; Skt. *ca datām* or *ca dattām* / *ca vaktām* (\**vadatām*?)].
- gōwišn** ⟨n.⟩ 'speech; statement' — *Dk III* 272:2, *ŠGW* 16:4 [gwbsn'; Paz. *gaβšāni*; Skt. *vāc*-].
- grift** : see **gīr**-
- guft** : see **gōw**-
- guftār** ⟨n., adj.⟩ 'speaker, speaking': *hambasān* ~ 'contradicting' — *Dk III* 272:2 [gwpt'l] • → *rāst*~ih.
- gugāyih** ⟨n.⟩ 'testimony' — *ŠGW* 16:84, 88 [Paz. *guβāi*; Skt. *sākṣya*-, *sākṣin*- ⟨adj.⟩].
- gumānih** ⟨n.⟩ 'doubt' — *ŠGW* 10:58 [Paz. *gumañi*; Skt. *saṁdeha*-].
- gumēgih** ⟨n.⟩ 'mixture': *tomīg waxš* ~ 'mixture with a dark spirit' — *Dk III* 272:1 [gwmykyh].
- gumēzagīg** ⟨adj.⟩ 'mixture-related, proper to the Mixture': *andar* ~ *ēbgatīgih* — *Dk III* 272:1 [gwmycky].
- gumēzišn** ⟨n.⟩ 'mixture' (of Two Principles) — *ŠGW* 16:5 [Paz. *gumōzašni*; Skt. *saṁāśleṣa*- 'close embrace'].
- gyāg** ⟨n.⟩ 'place, (open) space' — *ŠGW* 16:95, 99 • *pad was* ~ 'in many places' — *Dk III* 150:3 (bis) [gyw'k; Paz. *jā*; Skt. *sthāna*-] • → *aparrext*~.
- gyāgōmandih** ⟨n.⟩ 'spatiality, spatial definition': ~ *ud zamānih* — *ŠGW* 16:55 [Paz. *jāmañdi*; Skt. *sthāna*-].
- gyān** ⟨n.⟩ '(vital) soul' — *Dk III* 114:1, 200:2<sup>1</sup>, 272:1, 2 (novies)<sup>(1)</sup>, *ŠGW* 16:38 (bis) • ~ *ud rōšnih*, *rōšnih ud* ~ — *ŠGW* 16:25, 41, 79 [HY', <sup>1</sup>y'n; Paz. *jā*; Skt. *jīva*-]; **gyānān** ⟨pl.⟩ — *ŠGW* 16:47, 96 [Paz. *jāna*].
- gyānwar** ⟨adj.⟩ 'animate', ⟨n.⟩ 'animal' — *ŠGW* 16:24 [Paz. *janavar*; Skt. *jīvamat*-]; **gyānwarān** ⟨pl.⟩ — *ŠGW* 16:26 [Paz. *janavara*].
- h-** ⟨v.i. & aux.⟩ 'be, exist': **hast** ⟨pr.3s.⟩ — *Dk III* 114:1 (bis), 200:11<sup>1</sup>, *ŠGW* 16:39, 41, 43, 45, 46, 78 (ter), 79,



- 80, 106 • *hast* ī 'there is; there are some who' — *Dk III* 114:1, *ŠGW* 16:19 • *ān-iz* ī ō *hast andarōn pad gyāgōmandih ud zamānih hastān tisān* 'those existing things which during (their) existence (are defined) in space and time' — *ŠGW* 16:55<sup>2</sup> [*YT*], *ʿyazadān hast* (sic!); Paz. *hast*; Skt. *asti*, *²samti*; **hē(h)** <opt.3s. (irrealis)> — *Dk III* 272:2 [*HWH*ʿ-yy]; **hēnd** <pr.3pl.> — *ŠGW* 16:98 [Paz. *hōnd*; Skt. *babhūvatur* <pf.3dual> (= *būd hēnd*)]; **hom** <pr.1s.> — *Dk III* 272:2, *ŠGW* 10:58, 16:2 [*HWH*ʿ{y}m]; Paz. *hom*; Skt. *abhūvam* <aor.>, *aham* <pron.>].
- hād** <?> 'well, now, then' (introducing the *nigēz ī weh dēn*) — *Dk III* 114:1, 150:1, 272:1 [*HWH*ʿt(ʿ)].
- hagriz** <adv.> 'ever' (+ negation 'never') — *Dk III* 200:12 [*hk*{w}lcʿ].
- ham** <adv./adj.> 'also; same, very; together' — *Dk III* 114:2, 150:3 (bis)<sup>1</sup>, *ŠGW* 16:43, 79<sup>2</sup>, 93<sup>2</sup> • ~ *būdan* 'to coexist' — *Dk III* 150:1 • ~ *cim rāy* 'precisely therefore, for this very reason' — *ŠGW* 16:40<sup>3</sup>, 44<sup>3</sup> • ō *dō* ~ *kust rōšn aškam* 'to the double-sided, complete (imprisonment of darkness in) the light's belly' — *Dk III* 114:2 [*hm*, *ʿhʿm*; Paz. *ham*; Skt. *eva*, *²sarvva*-, *³iti* *hetor*].
- hamāg** <adj.> 'all, whole' — *Dk III* 114:1, 150:0, 3, *ŠGW* 16:60, 71<sup>1</sup>, 71<sup>2</sup>, 72, 73, 76<sup>3</sup>, 78 (ter)<sup>3</sup>, 97, 99, 110<sup>3</sup>, 111 (bis)<sup>3</sup> [*hmʿk*; Paz. *hamā*, *¹ham*; Skt. *sarvva*-, *²sam*-, *³sam-agra*].
- hamāgih** <n.> 'totality' — *ŠGW* 16:64, 70<sup>1</sup>, 71<sup>1</sup>, 87<sup>2</sup>, 88<sup>2</sup> [Paz. *hamāi*; Skt. *samatā*-, *¹sarvvatva*-, *²samavāya*- 'union'].
- hamāgihā** <adv.> 'totally' — *ŠGW* 16:56, 68, 109 [Paz. *hamāihā*; Skt.

- sarvva*-, *samagrātā*- (instr.), *samagrāye* (\**samagrāya*?)] • ~**ēstišn** <n.> 'co-existence' (of Two Principles) — *ŠGW* 16:51 [Paz. *hamāihā* *əstəšni*; Skt. *samagrātā*- (instr.) *saṁsthiti*-].
- hamayār** <n.> 'assistant, collaborator' — *ŠGW* 16:41 [Paz. *ham-aiār*; Skt. *sarvva*- *sahāyin*-].
- hambār** <n.> 'store': *āzwarīhā* ~ *nē sāxtan* 'to not hoard up (things) greedily' — *Dk III* 200:2 • *ān* ~ *ī mardōm ī gēhān xwarišn ud dārišn* — *Dk III* 200:2 [*hnbʿl*].
- hambār-** <v.t.> 'collect, hoard up': **hambārīdan** <inf.> — *Dk III* 200:2 [*hnbʿl*{y}tn].
- hambasān** <n.> 'opponent': ~ *guftār* 'contradicting' — *Dk III* 272:2 [*hnbʿsʿn*].
- hambasānih** <n.> 'opposition, antagonism; contradiction' — *Dk III* 114:2 [*hnbʿsʿnyh*].
- hambasānihā** <adv.> 'contradictorily' — *ŠGW* 16:42 [Paz. *aṇbasānihā*; Skt. *anibaddhatā*- (instr.) 'incoherence'].
- hambāstag** <adj.> 'all' or (< pp.) 'cast down, demolished' (?) — *Dk III* 114:2 [*hn*{ʿ}pʿstkʿ].
- hamē** <adv.> 'always, ever' — *ŠGW* 16:100, 105 [Paz. *hamē*; Skt. *sadaiva*].
- hamēn-** <v.t.> 'unite, compose, assemble': **hamēnīd** <pp.> — *ŠGW* 16:82 [Paz. *haminī*; Skt. *milita*-].
- hamēnīdag** <n.> 'compound' — *ŠGW* 16:81, 82 (bis), 85 [Paz. *haminīdaa*; Skt. *saṁmilita*- (\**sammilita*-)].
- hamēnīdār** <n.> 'composer, assembler' — *ŠGW* 16:82 [Paz. *haminīdār*; Skt. *melayitr*-].
- hamēstār** <n.> 'adversary': *dō* (*agenēn*) ~ — *Dk III* 150:1 (bis) [*hmystʿl*].



- hamēšagihā** <adv.> 'eternally, always' — *ŠGW* 16:98 [Paz. hamēšaihā; Skt. sarvva-kālam].
- hamēwēnag** <adj.> 'of the same kind', <adv.> 'likewise' — *ŠGW* 16:83, 92 [Paz. ham āinaa; Skt. a(d/m/s)-prakāra- (instr.)].
- hamgōhr** <adj.> 'consubstantial' (vs. judgōhr) — *Dk III* 272:1 (bis) [hmgwhl, hm gwhl].
- hamgōhrīg** <adj.> 'consubstantial' — *Dk III* 272:2 [hmgwhlyk].
- hamih** <n.> 'union' — *Dk III* 114:1, 272:1 [hmyh].
- hāmist** <pron.adj.> 'all' — *Dk III* 200:6, *ŠGW* 16:8/9, 96 [KHDH; Paz. xāmast; Skt. -ādi-, -prabhṛti-].
- hamkust** <adj.> 'on all sides, all around': ~ kanāragōmandih — *Dk III* 114:2 [h'mkwst'].
- hammōz** <n.> 'teaching' — *ŠGW* 10:60 [Paz. āmōž; Skt. śikṣā-] • → duš~.
- hampaccēn** <n.> 'exact copy, replica' — *ŠGW* 16:24 [Paz. ham pacin; Skt. samagra-].
- hamsāmānihā** <adv.> 'contiguously; along a shared boundary' — *Dk III* 114:2 [hm s'm'nyh'].
- hamtan** <adj.> 'of the same stature; such': agārīh ī ~ — *Dk III* 114:1 [hmtn'].
- hamwimandihā** <adv.> 'contiguously, along a shared boundary' — *ŠGW* 16:51 [Paz. ham vīmaṇdihā; Skt. sama-sīmatā- (instr.)].
- (h)andarz** <n.> 'advice' — *Dk III* 200:0 [hndlc'].
- (h)andarzēn-** <v.t.> 'advise': **handarzēnid** <pp.> — *Dk III* 200:1, 2<sup>1</sup>, 3<sup>2</sup>, 4, 5<sup>3</sup>, 6<sup>3</sup>, 7, 8, 9<sup>4</sup>, 10, 11, 12<sup>2</sup> [hndlcyny't()], <sup>1</sup>om., <sup>2</sup>hndlcyny't{n}', <sup>3</sup>hndlc', <sup>4</sup>hndlc'ynty't'.
- handāzag** <n.> 'manner': az ān ~ ī zandīk abar gyān zēfān gōwēd '(to

- judge) from the manner in which the (Manichaean) heretic falsely speaks about the soul' — *Dk III* 272:2 [hnd'ck'].  
**handēmān** <prep.> 'before, in the presence of' — *ŠGW* 16:31 [Paz. aṇdōmañ; Skt. upakaṇṭham].  
**hangām** <n.> 'time, occasion': fraš(a)-gird ~ — *Dk III* 114:0, 1 [hng'm].  
**hangār-** (hangārd) <v.t.> 'consider, reckon': **hangārdan** <inf.> — *ŠGW* 16:73 [Paz. aṇgārdan; Skt. kalayitum]; **hangārē(h)** <pr.2s.> — *Dk III* 150:3 [hng'lyy].  
**hangēz-** (hangēxt) <v.t.> 'arouse, stimulate': **hangēzihēd** <pass.pr.3s.> — *ŠGW* 16:32 [Paz. hūsažihəṭ; Skt. samudeti <act.> 'rises up')].  
**hangirdīg** <adj.> 'complete, perfect', <n.> 'summary': abar ... ~ andarag — *Dk III* 150:0 [hnglytk].  
**hangōšīdag** <n.> 'similarity' — *ŠGW* 16:90 • ~ ī 'like' — *ŠGW* 16:24 [Paz. aṇgōšīdaa; Skt. pratirūpa-].  
**hanjām** <n.> 'end, completion, outcome' → akāmag~ihā.  
**har** <pron./adj.> 'every' — *ŠGW* 16:91 • ~ ēk 'each one' — *Dk III* 150:0, 2 (bis) • ~ jud jud 'each one separately' — *Dk III* 150:3 [KR'; Paz. har; Skt. sarvva-].  
**harwisp** <pron./adj.> 'each and every, all' — *Dk III* 114:1 (bis) [hlwsp'].  
**hastag** <n.> 'a being' — *Dk III* 150:0, 1, *ŠGW* 16:53 [YT'k; Paz. hastaa; Skt. saṁtiṣṭhamāna-].  
**hastān** (cf. **h-**) <n.pl.> 'those who exist; beings of the present' — *ŠGW* 16:55, 99 [Paz. hašta; Skt. <med.part.pr.> vidyamāna-, varttamāna-].  
**hastih** <n.> 'existence' — *Dk III* 150:2, *ŠGW* 16:90 [YT'yh; Paz. hastī; Skt. sattā-].



- hazār** <cardinal> 'thousand': az **hazārān** ud bēwarān ēk <pl.> — *ŠGW* 16:1 [Paz. hazāra; Skt. sahasra- (s.)].
- hil-** (hišt) <v.t.> 'leave, abandon': frāz \***hištan** <inf.> — *Dk III* 200:8 [ŠBKWNTy].
- hišt** : see **hil-**
- homānāg** <adj.> 'alike, similar': \*mard homānāg (ī pad) zēndān nišāst — *Dk III* 114:2 [hwmbwm'n'k'].
- homānāgih** <n.> 'likeness, semblance' — *ŠGW* 16:90 [Paz. humānā i; Skt. upamāna-].
- ī** <pron.rel. & connective particle> — passim [Y, ZYm (= ī-m), ZYš (= ī-š); Paz. i].
- iš** <encl. pron.pers.3s.>: agar~, aw~, az~, ēg~, pad~ [-š; Paz. -aš; Skt. sa-/ta-, a(n/y)-i(d/m/y)-, om.]; **-šān** <pl.> → abārīg~, agar~, az~, waran~ [-š'n; Paz. -aša, aša; Skt. sa-/ta-].
- iz** <encl. adv.> 'also, even': abar~, ān~, aw~, az~, bōxtišnīh~, bun~, dānišn~, ēk~, ēn~, māt~, mōš~, nēst~, ōh~, patēt~, tanān~, tis~, wināhgār~ [-c; Paz. -ca; Skt. -ca, api].
- jādūgih** <n.> 'sorcery' (Mani's kēš) — *ŠGW* 10:60 [Paz. jāduī; Skt. rākṣasīya- <adj.>].
- Jahūd** <n.> 'Jew': kēš (ī) ~ — *Dk III* 150:0, 1 [yhwt'].
- jāwēdān** <adv.> 'eternally, always' — *Dk III* 272:1 [y'wytn].
- jāwēdān-sōz** <compound adj.> 'eternally burning' — *Dk III* 200:12 [y'wytn swc].
- jōrdā** <n.> 'corn, grain': **jōrdāyān** <pl.> — *ŠGW* 16:35, 41 [Paz. zōrdāeā; Skt. dhānya-].
- jud** <adj.> 'different, anti-, counter': ~ az 'except, apart from, beside' — *Dk III* 150:0, 2, *ŠGW* 16:103 • ~ ~

- 'each separate(ly)' — *Dk III* 150:3 [ywdt'; Paz. jaṭ; Skt. ṛte (+ abl.)].
- judāg** <adj.> 'separate, different' — *ŠGW* 16:103 [Paz. judā; Skt. pṛthak <adv./prep.>].
- judāgih** <n.> 'separation; difference' — *Dk III* 114:1 (ter), *ŠGW* 16:58<sup>1</sup>, 61, 64<sup>2</sup>, 96 [ywdt'kyh; Paz. judāi; Skt. vibhinnatva-, <sup>1</sup>vibhinna- <adj.>, <sup>2</sup>vibhinnatā-].
- judgōhr** <adj.> 'counter-substantial' (vs. hamgōhr) — *Dk III* 272:1, 2 [ywdt'gwhl, ywdt'gwhl].
- judgōhrih** <n.> 'counter-substantiality; difference in substance' — *ŠGW* 16:38 [Paz. jaṭ gōharī; Skt. vibhinna-ratnatva-].
- judnāmih** <n.> 'difference in name' — *ŠGW* 16:96 [Paz. jaṭ nāmī; Skt. vibhinna-nāmatva-].
- jumb-** (jumbast) <v.i.> 'move': ān ī pad-iš **jumbast** <pp.> 'those which he (gannāg mēnōg) approached or pounced on' — *Dk III* 114:1 [ywmbs't].
- ka** <conj.> 'when, if' — *Dk III* 114:1, 150:1, 2, 3, 272:2, *ŠGW* 16:29<sup>2</sup>, 60<sup>3</sup>, 67<sup>3</sup>, 69<sup>1</sup>, 73, 80, 81, 83, 85 (bis), 93, 96, 98 [MT('); Paz. ka, <sup>1</sup>kā; Skt. ced, <sup>2</sup>yat (= kū?), <sup>3</sup>yadi].
- kaf-** <v.i.> 'fall': **kaft bawēd** <pp.> — *Dk III* 272:1 [kpt']; see also frōd.
- kām** <n.> 'desire, will' (vs. waran) — *Dk III* 272:1 [k'm].
- kāmagōmand** <adj.> 'exerting (free) will': ~ dānišn nērōg ruwān xwad 'the faculty of knowledge of those who have free will is (their) very soul' — *Dk III* 272:1 [k'mk-'wmn{'d}].
- kāmīg** <adj.> 'willing, (bene)volent' (dādār) — *Dk III* 272:1 [k'myk].
- kanāragōmand** <adj.> 'limited, finite'



- *Dk III* 114:2 (bis), *ŠGW* 16:55, 73<sup>1</sup>, 83 (bis), 85 (bis), 99, 100 [kn'l-k'wmn{'d, kn'l'k'wmnd; Paz. kanā-raomaṇd; Skt. sīmāvat-, 'sīmāmat-].
- kanāragōmandih** <n.> 'unlimitedness' — *ŠGW* 16:64, 72, 88, 93 (bis)<sup>1</sup> [Paz. kanāraomaṇdī; Skt. sīmāmattā-, '(semel) sīmāmattva-].
- kār** <n.> 'work, deed, task' → ~wināhīh.
- kār-** (kišt) <v.t.> 'sow, till': **kištan** <inf.> — *ŠGW* 16:41 [Paz. kištan; Skt. uptavya- <pass.part.fut.>].
- kārān** <pl.> 'people(?)': hamāg xīrān ~ tisān — *Dk III* 150:0, 3 [k'l'n', k'l'n].
- kard** : see **kun-**
- kardag** <n.> 'factum, anything made' — *Dk III* 114:1, *ŠGW* 16:83 (bis), 85 (bis) [krtk'; Paz. kardaa; Skt. khaṇḍa- 'part'].
- kardagih** <n.> 'the fact of being made' — *ŠGW* 16:93 [Paz. kardai; Skt. khaṇḍatva-].
- kardār** <n.> 'maker': ~ ud dādār — *Dk III* 200:8 [krt'l] • → pādīrān~īh.
- kārigih** <n.> 'activity' — *Dk III* 114:1 [k'lykyh].
- kār-wināhīh** <n.> 'sinfulness with regard to (one's) task' — *Dk III* 272:1 [k'l wn'syh].
- kē** <pron.rel.> 'who, which' — *Dk III* 114:1, 2, *ŠGW* 10:60<sup>1</sup>, 16:17<sup>1</sup>, 30<sup>2</sup>, 76, 80<sup>1</sup>, 82<sup>1</sup>, 83<sup>1</sup>, 93<sup>1</sup>, 96<sup>2</sup>, 102<sup>1</sup> [MNW; Paz. kō, 'kōš (= kē-š), 'kōšā (= kē-šān); Skt. ya-].
- kēn** <n.> 'hate, malice': ~ pad menišn nē dāštan 'to bear no malice' — *Dk III* 200:1 • ~ ud abārīg družān — *Dk III* 200:1 [kyn(')].
- kēš** <n.> 'doctrine, faith; heterodoxy' (of Jahūd; of Mani) — *Dk III* 150:0, 1, *ŠGW* 10:60 [kyš; Paz. kōš; Skt. darśana-]; **kēšān** <pl.> — *ŠGW* 10:58 [Paz. kōšā].
- kirbag** <n.> 'virtue, good deed' — *Dk III* 272:1 (bis) [krpk'].
- kirbag-menišnīg** <adj.> 'intending to do good deeds' — *Dk III* 272:1 [krpk' mynšnyk].
- kirrōgih** <n.> 'craft, skill' — *ŠGW* 16:31 [Paz. kōrōi; Skt. vicitratā-].
- kišt**: see **kār-**
- kōdak** <adj.> 'small, young': gēhān ī ~ 'small world' (i.e. microcosm) — *ŠGW* 16:24 [Paz. kōdak; Skt. laghu-]; **kōdakān** <pl.> — *ŠGW* 16:105 [Paz. kōdaga].
- kōdak-dānišnān** <adj./n. pl.> 'having little knowledge, nitwit' — *ŠGW* 16:105 [Paz. kōdak dānašna; Skt. laghu-jñānin-].
- kōf** <n.> 'mountain' — *ŠGW* 16:12 [Paz. kōh; Skt. adri- (pl.)].
- kō(x)š-** <v.t.> 'fight': **kōšīd** <pp.> — *Dk III* 114:1, 1 [kwšyt']; **kōšīdan** <inf.> — *Dk III* 114:0, 1 [kwšytn]; **kōšihēd** <pass.pr.3s.> — *Dk III* 114:1 [kwšyhyt'].
- kū** 1. <conj.> 'that' (also introducing direct speech) — *Dk III* 150:1, 2, 3, 272:2 (quinties<sup>1</sup>), *ŠGW* 16:4, 8, 10, 22, 23, 26, 29<sup>2</sup>, 32, 38, 43, 46, 51, 56, 57, 58, 66<sup>3</sup>, 77, 78<sup>4</sup>, 79, 80, 84, 86, 90, 94, 102, 105, 106<sup>4</sup>, 106, 108 • 2. <adv.interrog.> 'where?' — *ŠGW* 16:97<sup>5</sup> [YK, '(semel) YK<sub>m</sub> (= kū-m); Paz. ku, 'ka (or ka?), 'om., 'kuš (= kū-š); Skt. yad, 'kutra].
- kun-** (kard) <v.t.> 'make, do': **kard** <pp.> — *Dk III* 114:2, 272:2 (bis), *ŠGW* 16:20, 25, 38<sup>1</sup>, 99 (bis) [krt'; Paz. kard, 'om.; Skt. kṛta-, cikṣepa, kṣipta- (\*gūptyām kṣip- 'cast into prison'), cakratur <3dual> (= semel-šān kard)]; **kardan** <inf.> — *Dk III* 114:2, 200:4, 10, 11, 272:0, 2 (bis)<sup>1</sup>, *ŠGW* 16:40 [krt'n(')], '(semel) 'BYDWNtyyy; Paz. kardan; Skt.



karttum].

**Kundag** <n.p.> the Manichaean demon commanding Ahr(i)man's army, who was dismembered to create the macrocosm — *ŠGW* 16:16 • ~ dēw — *ŠGW* 16: (10-)13, 18, 19 • ~ druz — *Dk III* 200:7 [kwndk (dlwc)]; Paz. kunī (dāβ); Skt. kūnī-deva-].

**kunišn** <n.> 'deed, act' → Ahreman-īh.

**kust** <n.> 'side, direction': az rōšnīh ēk ~ ham-sāmānīhā ō dō ham ~ rōšn aškam — *Dk III* 114:2 • → ham~.

**kustag** <n.> 'side' — *ŠGW* 16:71, 72 [Paz. kustaa; Skt. pakṣa-].

**kuš-** (kušt) <v.t.> 'kill': **kuštan** <inf.> — *Dk III* 114:1, 200:6 [kwštn].

**-m** <encl. pron.pers.1s.> → ī~, kũ~, u~ [-m; Paz. -(e)m; Skt. aham].

**māh** <n.> 'moon': xwaršēd ud ~ — *ŠGW* 16:21, 22, 23, 26 [Paz. mäh; Skt. caṁdra-].

**Mahraspand** <n.p.> → Ādurbād ī Mahraspandān.

**man** <pron.pers.1s.> 'I, me' — *ŠGW* 16:64, 89 [Paz. mōn; Skt. aham].

**mān** <n.> 'house': ~ ī-š mehmān andar padīrišn bawēd adēsišnīh 'the non-construction of the very house in which the reception of guests occurs' (possibly metaphorical!) — *Dk III* 200:3 [m'nc (= mān-iz)].

**mānāg** <part.pr./adj.> 'resembling': **mānāgtar** <comp.> — *ŠGW* 16:7 [Paz. mānātar; Skt. pratimatara-].

**Mānī** <n.p.> 'Mani' — *Dk III* 200:1, 2, 3, 4, 5, 6, 7, 8, 9, 10<sup>1</sup>, 11, 12, *ŠGW* 10:59<sup>2</sup>, 16:1, 2, 4 [m'nyy, <sup>1</sup>nmnyy; Paz. mānāe; Skt. māneya-, <sup>2</sup>māna-'opinion'].

**Mānīg(?)** <adj./n.> 'Manichaean' — *Dk III* 150:0, 2 [m'n'yk(?)]; **Mānīgān(?)** <n.pl.> — *ŠGW* 16:2 [Paz. mānāeiga; Skt. māneyīya-].

**maragōmandih** <n.> 'quantification, quantifiability' — *ŠGW* 16:63, 64 [Paz. maraomandī; Skt. saṁkhyā-mattā-].

**mard** <n.> 'man': \*mard homānāg(?) — *Dk III* 114:2 [hwmbw m'n'k (\*GBR' hwm'n'k)].

**mardōm** <n.> 'man, mankind' — *Dk III* 200:1, 2<sup>1</sup>, 6, 10, 272:1 • ~ ud gōspand — *ŠGW* 16:15, 24, 41 • gōspand abāg ~ — *Dk III* 200:6 [mltwm, <sup>1</sup>NŠWT; Paz. mardum; Skt. manuṣya- (pl.)].

**margēn-** <v.t.> 'put to death': **margēnīdan** <inf.> — *Dk III* 114:1 [mlgynytn].

**marzišn** <n.> 'copulation' — *ŠGW* 16:26 [Paz. maržašni; Skt. mai-thuna-].

**mayān** <adj./n.> 'middle' (or Second Time) — *ŠGW* 16:5 • <prep.> 'between' — *ŠGW* 16:52<sup>1</sup> [Paz. miiān; Skt. madhya- <adj.>, 'madhye'].

**mayānag** <adj.> 'average': ~**dānišnān** <n.pl.> 'those of average knowledge' — *ŠGW* 16:65 [Paz. miiānaa dānašna; Skt. madhye jñāninām (sic!)].

**māzandar** <comp.> 'more gigantic' — *ŠGW* 10:59 [Paz. mazūtar; Skt. mukhyatara- 'more eminent']; **Māzandarān** <n.p.pl.> the Manichaean demons who were fettered on the spihr, where the sight of the Twelve Maidens causes the males to ejaculate and thus release the light that they devoured — *ŠGW* 16:14, 28, 29, 32, 36 • ~ ī nar 'male Archons' — *ŠGW* 16:31 [Paz. māzaṇdara; Skt. mājarāndara-deva- (sic!)].

**māzdēs** <adj./n.??> 'Mazda-worshipping': ~ ī Zardu(x)št 'Mazda-worshipping [adherent(s)] of Zoroaster', or ~ ī Zardu(x)štān <n.> (?) —



ŠGW 16:4 [Paz. mahōst i zaraθušť; Skt. mājdaīasna- jarathustriya- (pl.)].

**mehmān** <n.> 'guest' — *Dk III* 200:3 (bis), 11 (bis) [m'hm'n].

**mehtar** <comp.> 'greater' — *ŠGW* 10:59 [Paz. mēhtar; Skt. mahattara-].

**menišn** <n.> 'though, mind' — *Dk III* 200:1 [mynšn'] • → kirbag~īg.

**mēnōg** <adj.> 'spiritual, noumenal' — *Dk III* 200:9, 272:1 • <n.> 'spirit': gannāg ~ 'Foul Spirit' (Ohrmazd's adversary in Zoroastrianism) — *Dk III* 114:0, 1 (bis) • weh ~ — *Dk III* 200:9 [mynwḵ].

**mōš** <adj.> 'averse': az kirbag ~iz 'averse to (doing) good deeds' — *Dk III* 272:1 [mwšc (= mōš-iz)].

**murdag** <adj.> 'dead' — *ŠGW* 16:78 [Paz. murdaa; Skt. mṛta-].

**murnjēnīdār** <n.> 'destroyer' — *ŠGW* 16:43 [Paz. marōcinīdār; Skt. mṛtyukartṛ-].

**nām** <n.> 'name' → jud~īh.

**nāmcīšt** <adv.> 'namely; particularly' — *ŠGW* 10:59 [Paz. nāmcīšt; Skt. nāmāṅkita- <adj.>].

**nāmēn-** <v.t.> 'name, call': dēwān ī-š niyōxšāgān **nāmēnīd** <pp.> — *Dk III* 200:2 [ŠMynyt'].

**nar** <adj.> 'male' — *ŠGW* 16:31 [Paz. nar; Skt. narākṛta-].

**naxust** <superl. (nox)> 'first', <adv.> 'at first; first(ly)' — *ŠGW* 16:53 [Paz. naxust; Skt. ādi- (loc.)].

**nay-** (nīd) <v.t.> 'lead': **nayēd** <pr.3s.> — *Dk III* 272:1 [DBLWNty].

**nē** <negation> 'not' — *Dk III* 114:1 (ter), 2, 150:0, 1, 2, 200:1, 2<sup>1</sup>, 7<sup>2</sup>, 11, 12<sup>1</sup>, 272:2 (quater), *ŠGW* 16:24, 40, 41<sup>3</sup>, 44, 49, 50, 52, 53<sup>4</sup>, 56, 57<sup>4</sup>, 59, 60, 61, 64, 66, 67 (bis), 68, 69, 77, 79<sup>5</sup>, 81, 82, 85, 86, 90, 96, 102, 103, 104, 105, 109 [L', <sup>1</sup>om., <sup>2</sup>L' {d}; Paz.

nō, <sup>3</sup>nōica (= nē-z); Skt. na, <sup>4</sup>a-, <sup>5</sup>nō].

**nērōg** <n.> 'strength, power; faculty' — *Dk III* 272:1 (bis) [nylwḵ'].

**nēst** <pr.3s.> 'is not', <n.> 'what does not exist' — *ŠGW* 16:95, 16:100<sup>1</sup> [Paz. nōst, <sup>1</sup>nōstica (= nēst-iz); Skt. nāsti].

**nibēs-** (nibišt) <v.t.> 'write; describe':

**nibēsīhēd** <pass.pr./fut.3s.> — *ŠGW*

16:1 [Paz. niβōsihōt; Skt. samā-lekhiṣyate]; **nibištan** <inf.> — *ŠGW* 16:2 [Paz. naβaštan; Skt. samā-likhitum].

**nigēz** <n.> 'exposition': ~ ī weh dēn — *Dk III* 114:0, 150:0, 272:0 [nkyc'].

**nihānmānīh** <n.> 'stratagem' — *ŠGW* 16:31 [Paz. viāmānī; Skt. vivekatā-].

**nihān-rawišnīh** <n.> 'secretiveness, secrecy' (Mani's brahm) — *ŠGW* 10:60 [Paz. niḥa raβōšnī; Skt. gupta-pracārin- <adj.>].

**nimāy-** (nimūd) <v.t.> 'show, demonstrate': **nimūd** <pp.> — *ŠGW* 16:89 [Paz. namūt; Skt. nyadarśayam <caus.impf.1s.> (= man nimūd)].

**nišān-** (nišāst) <v.t.> 'seat, set': <pad> zēndān **nišāst** <pp.> — *Dk III* 114:2 [YTYBWNst'].

**niyāz** <n.> 'need' → patēt~īh.

**niyōxšāg** <part.pr.> 'hearing', <n.> 'auditor' (Manichaean layman):

**niyōxšāgān** <pl.> — *Dk III* 200:2 [nywhš'k'n].

**nōg** <adj.> 'new': ~ ēwēn — *ŠGW* 16:31 • ~ zēndān (for darkness) — *Dk III* 114:2 • <adv.> 'anew, again' — *Dk III* 272:1, *ŠGW* 16:49<sup>1</sup> [nwk'; Paz. nō; Skt. nava-, <sup>1</sup>punar].

**nox** <n.> 'beginning' — *ŠGW* 16:17 [Paz. nāxun; Skt. nakha- (pl.) 'nail'].

**nūn** <adv.> 'now' — *ŠGW* 16:4, 53 [Paz. nun; Skt. nanu].

**ō** <prep.> 'to, onto' — *Dk III* 114:1



- (ter), 2 (ter), 200:4, 272:1, 2 (bis), *ŠGW* 16:7, 34, 84, 105<sup>1</sup> • ān-iz ī ~ hast andarōn hastān tisān — *ŠGW* 16:55<sup>2</sup> [<sup>1</sup>L; Paz. ō; Skt. ⟨loc., <sup>1</sup>dat.⟩, <sup>2</sup>om.].
- ōbār-** (ōbārd) ⟨v.t.⟩ ‘devour, swallow’: **ōbārd** ⟨pp.⟩ — *ŠGW* 16:17, 22, 30 [Paz. hupārd; Skt. agilat ⟨impf.3s.⟩ (= -š ōbārd), gilita-, agilan ⟨impf.3pl.⟩ (= -šān ōbārd)].
- ōh** ⟨adv.⟩ ‘thus’ — *Dk III* 272:2 [KNc (= ōh-iz)].
- Ohrmazd** ⟨n.p.⟩ the Zoroastrian supreme divinity — *Dk III* 114:1 • ~ bay the Manichaean Primal Man — *ŠGW* 16:17 [pwhrmzd; Paz. hōrmōzd; Skt. hormmijda-].
- ōrōn** ⟨adv.⟩ ‘hither; -wards’ → dušox~īg.
- ōstīgān** ⟨adj.⟩ ‘firm, reliable’ — *ŠGW* 16:62 [Paz. ōstiiā; Skt. pravīṇatara- ⟨comp.⟩ ‘more skilful, clever’ (= awestād)].
- owōn** ⟨correl.adv.⟩ ‘so, as; thus’: ~ ciyōn — *ŠGW* 16:51 [Paz. aβa; Skt. evam].
- ōy** ⟨pron.pers.⟩ ‘he, it’, ⟨pron.dem.⟩ ‘this’: (ēk) ēk az ~ did — *ŠGW* 16:96<sup>1</sup> • jud az ~ — *ŠGW* 16:103 [Paz. ōi; Skt. sa-/ta-, <sup>1</sup>om.].
- ōzan-** (ōzad) ⟨v.t.⟩ ‘kill’: **ōzad** ⟨pp.⟩ — *ŠGW* 16:19 [Paz. aβazaṭ; Skt. nihata-]; **ōzadan** ⟨inf.⟩ — *ŠGW* 16:44 [Paz. aβazadan; Skt. nihamtum].
- paccēn** ⟨n.⟩ ‘copy’ → ham~.
- pad** ⟨prep.⟩ ‘in, to, concerning’ — *Dk III* 114:0, 1 (septies<sup>1</sup>), 2 (sexies), 150:0, 1, 2 (ter), 3 (bis), 200:1, 2, 4, 5, 6, 8, 11 (bis), 12, 272:0<sup>1</sup>, 1 (quinqies), 2 (sexies), *ŠGW* 16:2, 14, 17, 18, 19, 21, 22, 23, 26 (bis), 29 (bis), 31, 36, 37, 41, 47, 48, 55, 56, 60, 61, 62 (bis), 66, 67, 77, 84, 91, 92, 93 (bis), 105<sup>2</sup>, 106, 108, 110, 111 [PWN, <sup>1</sup>(semel) ptš (= pad-iš); Paz. pa, <sup>2</sup>padaš (= pad-iš); Skt. ⟨instr., loc., acc./adv.⟩, <sup>2</sup>taṃ prati].
- padīrag** ⟨prep.⟩ ‘against’ — *Dk III* 200:0, 1, 2<sup>1</sup>, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 [ptylk(), <sup>1</sup>om.].
- pādīrān-** ⟨v.t.⟩ ‘restrain, impede’: **pādīrānihēd** ⟨pass.pr.3s.⟩ — *ŠGW* 16:26 [Paz. pādīrānihōt; Skt. pratiskhalyate].
- pādīrān** ⟨adj.⟩ ‘held back, restrained, delayed’: ~**kardārīh** ⟨n.⟩ ‘act of impeding, restraining’ — *ŠGW* 16:41 [Paz. pādīrā kardārī; Skt. skhalana-kāritā-].
- padīr-** (padīrift) ⟨v.t.⟩ ‘receive, accept’: **padīriftan** ⟨inf.⟩ — *Dk III* 200:3 [ptgl{w}ptn].
- padīrišn** ⟨n.⟩ ‘reception’ — *Dk III* 200:3 [ptglšn].
- pāgēn-** ⟨v.t.⟩ ‘purify’: ruwān az wināh ⟨ud⟩ wizend **pāgēnīdan** ⟨inf.⟩ — *Dk III* 272:1 [p’kynytn].
- pāgēnīdag** ⟨adj.⟩ ‘purified’: paymōg tan ī ~ az ēbgat ālūdagīh — *Dk III* 272:1 [p’kynytk].
- pahrēz-** (pahrēxt) ⟨v.i.⟩ ‘abstain, avoid, refrain’ (az ‘from’): **pahrēz** ⟨imp.2s.⟩ — *Dk III* 200:6 [p’hlyc].
- pālāy-** (pālūd) ⟨v.t.⟩ ‘filter, purify’: **pālāyēnd** ⟨pr./fut.3pl.⟩ — *ŠGW* 16:22, 23 [Paz. pālāiṇd, pālōṇd; Skt. gālayamti, gālayiṣyamti].
- pālāyišn** ⟨n.⟩ ‘purification’ — *ŠGW* 16:22 [Paz. pālāišni; Skt. gālana-].
- parrēz-** (parrēxt) ⟨v.i.⟩ ‘remain over, be superfluous’: **parrēxt** ⟨pp.⟩ (‘left over, unoccupied’ space) — *ŠGW* 16:95, 102 [Paz. parēxt; Skt. pari-reṣāna (\*parirecita-?; WEST: \*parireṣaṇe or \*parireṣā)].
- parwand-** (parwast) ⟨v.t.⟩ ‘surround, enclose, contain, encompass’ (esp.



- andar/pad dānišn): **parwandihēd** <pass.pr.3s.> — *ŠGW* 16:66, 68, 69, 77 [Paz. faraβandihōt; Skt. pravarttate]; **parwastan** <inf.> — *Dk III* 114:2, *ŠGW* 16:67 (bis) [plwstn'; Paz. faraβastan; Skt. pravarttitum].
- parwastag** <adj.> 'enclosed, comprised' — *Dk III* 114:2, *ŠGW* 16:72<sup>1</sup>, 108, 109 [plwstk'; Paz. faraβastaa; Skt. pravarttita-, <sup>1</sup>pravṛtta-].
- parwastagih** <n.> 'the being comprised' — *ŠGW* 16:56, 60, 71<sup>1</sup>, 73<sup>1</sup>, 111<sup>2</sup> [Paz. faraβastaī, <sup>1</sup>faraβastaa; Skt. pravarttanatā-, <sup>1</sup>pravarttanatva-, <sup>2</sup>pravṛtti-].
- pas** <adv.> 'then, afterwards' — *ŠGW* 16:23 [Paz. pas; Skt. paścāt].
- pasēmālih** <n.> 'defence': pad pēšēmālih ud ~ dādestān rāst rāyēnīdan — *Dk III* 200:5 [psym'lyh].
- pasēn** <adj.> 'final, last': tan ī ~ 'Final Body' (Zoroastrian terminus technicus for the eschatological resurrection of the dead) — *ŠGW* 16:50 [Paz. tan i pasīn; Skt. tanoḥ akṣayatvarī (sic!)].
- pas-saxwan** <n.> 'latter statement' (vs. pēš-saxwan) — *Dk III* 114:2 [HL MRY].
- pašēmān** <adj.> 'penitent, repentant': ~ ud patēt hom — *Dk III* 272:2 [p{y}šym'n].
- patēt** <adj.> 'repentant': pašēmān ud ~ hom — *Dk III* 272:2 (bis) • <n.> '(formula of) repentance; confession of sins': drō ~iz daxšag — *Dk III* 272:2<sup>1</sup> [ptyt('); <sup>1</sup>ptyc (= patēt-iz)] • ~**niyāzih** <n.> 'need for repentance' — *Dk III* 272:2 [ptyt nyd'cyh] • ~**wināhīh** <n.> 'repentance for (one's) sins' — *Dk III* 272:2 [ptyt wn'syh].
- pāy** <n.> 'foot, leg' → cahār~, dō~.
- paydāg** <adj.> 'evident, apparent; revealed' — *Dk III* 114:0, 1, 150:2, 272:2 [pyt'k].
- paydāgih** <n.> 'evidence, revelation' — *Dk III* 272:1.
- paymōg** <n.> 'garment': tan ~ (of ruwān) — *Dk III* 272:1 (bis) [ptmwk'].
- paymōz-** (paymōxt) <v.t.> 'don, put on, wear': paymōg nōg abāz **paymōxtan** <inf.> — *Dk III* 272:1 [ptmw{t}htn'].
- paywand** <n.> 'connection; succession, offspring': ~ rāyēnīdan — *Dk III* 200:4, *ŠGW* 16:40 [ptwnd; Paz. paeβand; Skt. anvaya-].
- pērāmōn** <adv.> 'around': ō xwēš ham ~ parwastag — *Dk III* 114:2 [pylymwn' (\*pyl'mwn')].
- pērōz** <adj.> 'victorious' → frazām~.
- pērōzih** <n.> 'victory' → frazām~.
- pēšēmālih** <n.> 'prosecution': pad pasēmālih ud ~ dādestān rāst rāyēnīdan — *Dk III* 200:5 [pyšym'lyh].
- pēš-saxwan** <n.> 'former statement' (vs. pas-saxwan) — *Dk III* 114:2 [pyš MRY].
- pēš-wenāgihā** <adv.> 'foreseeingly' — *ŠGW* 16:23 [Paz. pēš vīnāihā; Skt. puro-nirīkṣaṇatā- (instr.)].
- petyāragih-** <v.i. (pass.)> 'be opposed' (az 'by'): **petyāragihēd** <pr.3s.> — *Dk III* 272:1 [pytyd'lkyhyt'].
- pōst** <n.> 'skin' (of Kundag) — *Dk III* 200:7, *ŠGW* 16:10 [pw{n}st{}]; Paz. pōst; Skt. ajina-].
- purr** <adj.> 'full', <adv.> 'fully, very' — *Dk III* 114:1 [pwl].
- purr-urwāhm** <adj.> 'filled with joy' — *Dk III* 272:1 [pwl 'wlw{<}h{y}m].
- rāh** <n.> 'road, way': tā ~ ō cē 'where does this lead to?' — *ŠGW* 16:105 [Paz. rāh; Skt. mārgga-].
- ranj** <n.> 'toil, trouble' — *ŠGW* 16:3



[Paz. ranj; Skt. kleśa-].  
**rāst** <adj.> 'true, just' — *Dk III* 200:5 [l'st].  
**rāst-guftārīh** <n.> 'veracity' (of druz) — *Dk III* 272:2 [l'st' gwpt'lyh].  
**rat-mastarg** <adj.> 'empty-skulled; featherbrained' (Mani) — *ŠGW* 10:59 [Paz. raṭ mastarag; Skt. guru-mastargga-].  
**rawiśnīh** <n.> 'behaviour' → nihān~.  
**rāy** <postposition> 'for the sake of' — *ŠGW* 16:24<sup>1</sup>, 31<sup>2</sup>, 71, 77 • ham cim ~ 'for the same reason, therefore' — *ŠGW* 16:40<sup>3</sup>, 44<sup>3</sup> [Paz. rā; Skt. <abl.,<sup>1</sup> dat.,<sup>2</sup> inf.,<sup>3</sup> iti hetor].  
**rāyēn-** <v.t.> 'direct, arrange, organize':  
**rāyēnēd** <pr.3s.> — *ŠGW* 16:105 [Paz. rāinōt; Skt. pracārayati];  
**rāyēnīdan** <inf.> — *Dk III* 200:4, 5, *ŠGW* 16:40 [l'dynyt'n; Paz. rāinīdan; Skt. pracārayitum].  
**rēz-** (rēxt) <v.i.> 'flow', <v.t.> 'pour':  
**rēzihēd** <pass.pr.3s.> — *ŠGW* 16:34 [Paz. rəvihəṭ; Skt. avakīryate].  
**rist-wirāstārīh** <n.> 'restoration of the dead, resurrection' — *ŠGW* 16:50 [Paz. rist virāstārī; Skt. śava-sammārjjanatva-].  
**rōšn** <adj.> 'bright, light' — *Dk III* 272:0, 1, *ŠGW* 16:78<sup>1</sup> • 'clear, lucid' — *ŠGW* 16:65<sup>2</sup> • <n.> 'light' (vs. tār) — *Dk III* 114:2 (bis), *ŠGW* 16:6, 24 [lwš'n; Paz. rōšan; Skt. rocis-,<sup>1</sup> rociśmat-,<sup>2</sup> nirmmalatara- (comp.)];  
**rōšnān** <n.pl.> 'Light Elements' or 'luminaries' — *ŠGW* 16:96 [Paz. rōšana].  
**rōšnīh** <n.> 'light' — *Dk III* 114:2 (bis), *ŠGW* 16:17, 22, 23, 26<sup>1</sup>, 30, 31, 34<sup>1</sup>, 36<sup>1</sup> • gyān ud ~, ~ ud gyān (hend.) — *ŠGW* 16:25, 41, 79 [lwš-nyh; Paz. rōšanī; Skt. rocis-,<sup>1</sup> roci-].  
**rōy-** (rust) <v.i.> 'grow': **rōyēd** <pr.3s.> or **rōyēnīhēd** <pass.caus.pr.3s.> —

*ŠGW* 16:34 [Paz. rōvihəṭ; Skt. samudbhavanīti (3pl.)].  
**rōzgār** <n.> 'daytime': ~ ī dagrand 'a long day's work' — *ŠGW* 16:3 [Paz. rōzgār; Skt. divasa-].  
**ruwān** <n.> '(moral) soul': rōšn stī ~ — *Dk III* 272:0, 1 (bis) [lwb'n].  
**sāmān** <n.> 'limit' → ham~īhā.  
**sāmānōmand** <adj.> 'bounded, limited' — *ŠGW* 16:96 [Paz. sāmaṇmaṇḍ; Skt. sīmāmat-].  
**sāxt:** see **sāz-**  
**saxwan** <n.> 'word, speech': ~ rāyēnīdan 'to spin words' — *ŠGW* 16:105 [Paz. saxun; Skt. vacas-] • → pas~, pēš~.  
**sāyag** <n.> 'shadow, shade': ciyōn āftāb ud ~ (simile for the contiguous Realms of Light and Darkness) — *ŠGW* 16:51 [Paz. āsāeaa; Skt. chāyā-].  
**saz-** <v.i. impers.> 'be fitting, proper' (+inf.): **sazēd** <pr.3s.> — *ŠGW* 16:40, 44, 73<sup>1</sup> [Paz. sažēt; Skt. yuyjate, samyuyjate].  
**sāz-** (sāxt) <v.t.> 'make, prepare':  
**sāxtan** <inf.> — *Dk III* 200:2 [om. s'htn].  
**sōfistā** <n./adj.> 'sophist': drāy ī ~ — *Dk III* 150:0, 3 [swkpst'k].  
**sōhišn** <n.> 'feeling, sense' → dēsag~īh, dēsag~īhā.  
**sōz-** see **jāwēdān-sōz**  
**spāhsālār** <n.> 'army commander, general' (Kundag) — *ŠGW* 16:16 [Paz. spāhsālār; Skt. sainyaḍhipati-].  
**spīhr** <n.> '(Zodiacal?) sphere, sky, firmament' — *ŠGW* 16:14, 19, 29 [Paz. spīhir; Skt. cakrapada-].  
**stardagīhā** <adv.> 'confoundedly, stupidly' — *ŠGW* 16:105 [Paz. sturdaihā; Skt. stabdhatā- (instr.)].  
**stāy-** (stūd) <v.t.> 'praise': **stāyīdan**



- ⟨inf.⟩ — *Dk III* 272:2 [st'dytn'].  
**stēz-** ⟨v.i.⟩ 'quarrel, argue': **stēzēd** ⟨pr.3s.⟩ — *ŠGW* 16:105 [Paz. stēzōt; Skt. yudhyati].  
**stī** ⟨n.⟩ 'being, existence; instance': rōšn ~ ruwān — *Dk III* 272:0, 1 [sty].  
**[stwl st' (?)]:** rōšn bēšīdārtar kard ~ ⟨ud?⟩ wattar — *Dk III* 114:2.  
**-š (-iš)** ⟨encl. pron.pers.3s.⟩: ā~, ī~, kē~, kū~, u~ [-š; Paz. -š]; **-šān** ⟨pl.⟩: kē~, u~ [-š'n; Paz. -šā].  
**šāy-** (šāyist) ⟨v.i.⟩ 'be able or possible' (+inf.): **šāyēd** ⟨pr.3s. (impers.)⟩ — *Dk III* 114:1, 2, 150:2<sup>1</sup>, 2, *ŠGW* 16:61, 64, 67, 80<sup>2</sup>, 80, 81<sup>3</sup>, 85, 96<sup>4</sup>, 99, 100, 103 [š'yt', 'š'dyt{n}']; Paz. šāiia; Skt. śaknoti, śakya, śādhikaroti, śaknuvanti (= -šān šāyēd); **šāyist** ⟨pp.⟩ — *ŠGW* 16:67 [Paz. šāiia; Skt. śakta-]; **šāyistan** ⟨inf.⟩ — *ŠGW* 16:53, 100 [Paz. šāiia; Skt. -śakya-, śaknoti].  
**šāyēn(?)** ⟨adj.⟩ 'possible': abun (dō) ... hastag nē ~ kēš ī Jahūd — *Dk III* 150:0, 1 [š'dyn' (or \*šāyēd?)].  
**škaft** ⟨adj.⟩ 'extraordinary, astonishing' — *Dk III* 272:2 [škpt'].  
**škarw-** ⟨v.i.⟩ 'stumble, stagger' (gannāg mēnōg): **škarwīd** ⟨pp.⟩ — *Dk III* 114:1 [šklwyt'].  
**šken(n)-** (škast) ⟨v.t.⟩ 'break': **škastan** ⟨inf.⟩ — *Dk III* 272:1 [škstn'].  
**šnās-** (šnāxt) ⟨v.t.⟩ 'know, recognize': **šnāsīhēd** ⟨pass.pr.3s.⟩ — *ŠGW* 16:60, 104, 109 [Paz. šnāsīhēt; Skt. pariññāyate]; **šnāxtan** ⟨inf.⟩ — *ŠGW* 16:110, 111 [Paz. šnāxtan; Skt. -avalokana-].  
**šōyišn** ⟨n.⟩ 'purification, cleansing': pad mēnōg yōjdahrān ~ (of the soul) — *Dk III* 272:1 [šwdšn'].  
**šuhr** ⟨n.⟩ 'semen virile' (of the Māzandarān) — *ŠGW* 16:14, 28, 33,

34, 36 [Paz. šuθur; Skt. vīrya-].

- tā** ⟨conj.⟩ 'until, while': kū ~ 'so that' — *ŠGW* 16:22<sup>1</sup>, 26, 32 • ~ rāh ō cē — *ŠGW* 16:105<sup>2</sup> [Paz. aṇḍā; Skt. yad, 'yāvat, 'om.].  
**tan** ⟨n.⟩ 'body' — *Dk III* 114:1, 200:1, 10 (bis), 11 (ter), 272:1 (quater), 2 (bis), *ŠGW* 16:25, 38 (bis) • pad ~ asāmān 'unlimited with regard to (their) body' — *Dk III* 150:0, 2 (ter) • ~ ī pasēn 'Final Body' (Zoroastrian terminus technicus for the resurrection) — *ŠGW* 16:50<sup>1</sup> • 'person': xwēš ~ '(one)self' — *Dk III* 200:12 [tn'; Paz. tan; Skt. tanu-, 'tanoḥ akṣatva- 'imperishableness of the body'] • → akanārag-ih; **tanān** ⟨pl.⟩: (vs. gyān) — *ŠGW* 16:41, 47 • (individual entities) — *Dk III* 150:2 [tn'nc (= tanān-iz); Paz. tana].  
**tanīg** ⟨adj.⟩ 'bodily, corporeal': pad ~ abzār (thus gyān speaks) — *Dk III* 272:2 [tn'yk].  
**tanīgard** ⟨adj.⟩ 'corporeal': **tanīgardān** ⟨pl.⟩ 'corporeal beings' — *ŠGW* 16:39, 96 [Paz. tani.kardā; Skt. śārīrin-, tanukṛta-].  
**tanīgardīg** ⟨adj.⟩ 'corporeal' — *ŠGW* 16:8, 9, 24 [Paz. tani.kardī; Skt. śārīrakṛta-].  
**tār** ⟨n.⟩ 'darkness' — *Dk III* 114:2 (quater), *ŠGW* 16:6, 24 • ~ buništāg 'Principle of Darkness' — *ŠGW* 16:68<sup>1</sup> • ⟨adj.⟩ 'dark': xwaršēd ~ 'the sun is dark!' — *Dk III* 272:2 (bis) [t'l; Paz. tār; Skt. tamisra-, 'tamo-].  
**tārīg, tārīk** ⟨adj.⟩ 'dark' — *ŠGW* 16:78 [Paz. tārīk; Skt. tamisrin-].  
**tis** ⟨n.⟩ 'thing' — *Dk III* 114:1 (quater<sup>1</sup>), *ŠGW* 16:53, 56, 80, 103, 105, 108, 109<sup>2</sup>, 110, 110<sup>3</sup>, 111 (bis)<sup>3</sup> [MND<sup>c</sup>M, 'semel] MND<sup>c</sup>Mc (= tis-iz); Paz. θis, 'θisica (= tis-iz); Skt.



- ka-cit, <sup>3</sup>padārtha-]; **tisān** <n.> — *ŠGW* 16:55<sup>3</sup> • hamāg xīrān kārān ~ — *Dk III* 150:0, 3 [MND'M'n; Paz. θisa].
- tō** <pron.pers.2s.> 'you' — *Dk III* 114:1 [LK].
- tōhmag** <n.> 'seed, stock; origin' — *ŠGW* 16:63 • zan az ~ 'a consanguineous wife' (vs. zan az-iz bē ~) — *Dk III* 200:4 (bis) [twhmk('); Paz. tuxmaa; Skt. bīja-].
- tom** <n.> 'darkness': ~ bun 'Principle of Darkness' (corrupting man's ruwān) — *Dk III* 272:0 [tm].
- tomīg** <adj.> 'dark': az tan ud gyān judgōhrīg ~ waxš (in Zoroastrianism) — *Dk III* 272:1 [tmyk].
- tuhīg** <n.> 'void, empty space': ~ ud zamān — *ŠGW* 16:54 [Paz. θihī; Skt. riktatva-].
- u-, ud** <conj.> 'and' — passim [W, 'Pš (= u-š); Paz. u, vaem (= u-m), vaš (= u-š), vašq (= u-šān); Skt. ca].
- ul** <adv.> 'up, upwards': az dušox ~ nīdan (cf. nay-) 'to lead up from hell' — *Dk III* 272:1 [L'L].
- ulīg** <adj.> 'uplifting': ~ kirbag — *Dk III* 272:1 [L'L'yk].
- urwāhm** <n.> 'joy, delight' → purr~.
- urwar** <n.> 'plant, vegetation' — *ŠGW* 16:13 [Paz. uruuar; Skt. vanaspati- (pl.)]; **urwarān** (<ud> draxtān) <ud> jōrdāyān <pl.> — *ŠGW* 16:35, 37, 41 [Paz. uruuarq].
- uzwār-** <v.t.> 'know, understand': **uzwārānd** <subj.3pl.> — *ŠGW* 16:80 [Paz. huzuuarād; Skt. vicārayatha <caus.pr.2pl.>] (or ē \*huzwārēd?).
- waran** <n.> 'lust' — *Dk III* 272:1, *ŠGW* 16:32 [wln'; Paz. varun ašq (= waran-išān); Skt. kāma-].
- wārān** <n.> 'rain' — *ŠGW* 16:14, 28 [Paz. vāra; Skt. vṛṣṭi-].
- wars** <n.> 'hair' — *ŠGW* 16:13 [Paz. vars; Skt. keśa- (pl.)].
- was** <pron./adj.> 'much, many' — *Dk III* 150:3 (bis), *ŠGW* 10:58, 16:3, 7 [TLYN', KBD; Paz. vas; Skt. bahu-]; **wasān** <pl.> — *ŠGW* 16:18, 96<sup>1</sup> [Paz. vasa; Skt. 'pracura-].
- ward-** (wašt) <v.i.> 'turn, change': **wašt** <pp.> — *Dk III* 272:2 [wšt'].
- wašt-gōhrīh** <n.> 'the fact that (the soul's) substance has changed' — *Dk III* 272:2 [(w)št'gwhlyh].
- wattar** <adj. (comp.)> 'worse; bad, evil' — *Dk III* 114:2 [SLYtl].
- wattarih** <n.> 'evil, wickedness' — *Dk III* 272:2 [SLYtlyh].
- waxr** <adj.> 'crooked, distorted' — *ŠGW* 16:69, 76, 101, 107 (bis) [Paz. vāhar; Skt. aṇṭa-].
- waxš** <n.> 'spirit': tomīg ~ 'dark spirit' (mixed with tan ud gyān in Zoroastrianism) — *Dk III* 272:1 [whš].
- waxšišn** <n.> 'growth': **waxšišnān** <pl.> — *ŠGW* 16:96 [Paz. vaxšašna; Skt. varddhiṣṇu-].
- weh** <adj. (comp.)> 'better; good': ~ mehmān — *Dk III* 200:3 • ~ mēnōg — *Dk III* 200:9 • ~ dēn — *Dk III* 114:0<sup>1</sup>, 150:0<sup>1</sup>, 272:0<sup>1</sup>, 1 • ~ wizīdagān(?) — *Dk III* 200:4<sup>2</sup> [ŠPYL, <sup>1</sup>wyh, <sup>2</sup>ŠP(Y)L (or -š frēftagān)] • → wisp~.
- wēn-** (dīd) <v.t.> 'see': **wēnēnēnd** <caus.pr.3pl.> — *ŠGW* 16:31 [Paz. vīninēnd; Skt. nidarśayamti]; **wēn-ihēd** <pass.pr.3s.> — *ŠGW* 16:55, 83 [Paz. vīnihēt; Skt. dṛśyamte, avalokyate]; **dīdan** <inf.> — *ŠGW* 16:32 [Paz. dīdan; Skt. darśana-]. See also wisp~, pēš-ihā
- wihān** <n.> 'cause, means' — *Dk III* 272:1, *ŠGW* 16:37 [wh'n; Paz.



- vahan; Skt. hetu-].
- wimand** <n.> 'boundary, limit, definition' — *ŠGW* 16:104 [Paz. vīmaṇd; Skt. sīmā-] • → ham-īhā.
- wināh** <n.> 'sin, crime' — *Dk III* 200:8, 272:0, 1, 2 (quinquies)<sup>1</sup> [wn's, <sup>1</sup>semel HY] • → kār-īh, patēt-īh.
- wināhgār** <adj./n.> 'sinful; sinner' — *Dk III* 272:1 [wn'sk(?)lc (= wināhgār-iz)].
- wināhgārih** <n.> 'sinfulness' (of gannāg mēnōg) — *Dk III* 114:1 [wn'sk'lyh].
- wināhōmand** <adj.> 'sinful' — *Dk III* 272:2 [wn's'wmn{'d}].
- win(n)ār-** <v.t.> 'fix, arrange':
- win(n)ārd** <pp.> — *ŠGW* 16:21 [Paz. vīnārd; Skt. vinirmmita-] • → a~; **win(n)ārdan** <inf.> — *Dk III* 272:1 [wyn'ltm'].]
- wirāy-** (wirāst) <v.t.> 'arrange, prepare, restore': **wirāst** <pp.> — *Dk III* 114:2; *ŠGW* 16:24 [wyl'st'; Paz. vīrāst; Skt. samāraca(ya)t <impf.3s.>]; **wirāstan** <inf.> — *Dk III* 200:12 [wyl'stn'].]
- wirāstār** <n.> 'restorer': gēhān ~ (eschatological renovator, denied by Mani) — *Dk III* 200:12 [wyl'st'l].]
- wirāstārih** <n.> 'restoration' → rist~.
- wisp** <pron.adj.> 'all, every' — *ŠGW* 16:39, 70<sup>1</sup>, 84 [wsp; Paz. vīsp; Skt. sarvva-, <sup>1</sup>viśva-] • **~weh** <adj.> 'entirely good' — *ŠGW* 16:69 [Paz. vīsp.vahō; Skt. viśvōttama-] • **~wēn** <adj.> 'all-seeing' — *ŠGW* 16:69 [Paz. vīsp.vīn; Skt. viśva-darśin-].]
- wiśādagih** <n.> 'open space': wiśāmīh ud ~ — *ŠGW* 16:52 [Paz. vašādaī; Skt. viśleṣatva-].]
- wiśāmīh** <n.> 'vacuum, void, free space' — *ŠGW* 16:52, 95 [Paz. niśāmī; Skt. āsanatva-, āsana-].]
- wiśōb-** (wišuft) <v.t.> 'disturb, destroy':

- wiśōbīhēd** <pass.pr./fut.3s.> — *Dk III* 200:12, *ŠGW* 16:48 [wšwp'yhyt'; Paz. vašōβihōt; Skt. vilayiṣyati];
- wiśōbīhēnd(?)** <pass.pr.3pl.> — *Dk III* 114:1 [wšwpyhyt' -nd]; **wišuft** <pp.> — *Dk III* 114:2 [wšwpt{n}'].
- wiyābānēn-** <v.t.> 'lead astray, deceive': **wiyābānēnēd** <pr.3s.> — *ŠGW* 16:105 [Paz. viiāβāninōt; Skt. vimohita- <ppp.> (= wiyābānēnēd)].
- wizār** <n.> 'explanation' — *ŠGW* 16:93 [Paz. vazār; Skt. vicāra-].]
- wizār-** (wizārd) <v.t.> 1. 'separate, release': **wizārd** <pp.> — *Dk III* 272:1 [wc'lt{n}']; **wizārdan** <inf.> — *ŠGW* 16:31 [Paz. vazardan; Skt. vibhaktum]; **wizār(ēn?)ēnd** <caus.(?) pr./fut.3pl.> — *ŠGW* 16:23 [Paz. vazārinōnd; Skt. vivejayiṣyamti]; **wizārihēd** <pass.pr.3s.> — *ŠGW* 16:33, 36, 37 [Paz. vazārihōt; Skt. vibhajyate] • 2. 'explain, interpret', 'mean, denote'(?): **wizārēd** <pr.3s.> — *ŠGW* 16:70, 82 [Paz. vazārōt, vazirōt; Skt. vibhanakti 'breaks asunder', samvadati 'agrees'].
- wizārdārih** <n.> 'separation, release' — *ŠGW* 16:47 [Paz. vazārdārī; Skt. vibhaktikarttā-].]
- wizārišn** <n.> 'separation, release' — *ŠGW* 16:6<sup>1</sup>, 24, 27 [Paz. vazārašni; Skt. vibhakti-, <sup>1</sup>vibhaktitva-].]
- wizend** <n.> 'harm, injury' — *Dk III* 272:1 [(w)znd].]
- wizend-** <v.i.> 'hurt, harm':
- wizendīhēd** <pass.pr.3s.> — *Dk III* 272:1 [(w)zndyhyt] (or wizand- 'quake, tremble').]
- wizīdag** <n.> 'elect' (Manichaean terminus technicus): weh **wizīdagān** <pl.> 'good electi' — *Dk III* 200:4 [ŠP{Y}L{Y} <w>{y}c{y}tk'n (or -š frēftagān)].]
- wuzurg** <adj.> 'great, big': dām ī ~



- ‘great creature’ (i.e. macrocosm) — *ŠGW* 16:20 • gēhān ī ~ ‘great world’ (i.e. macrocosm) — *ŠGW* 16:24 [Paz. guzurg; Skt. guru-].
- xastag** <adj.> ‘crippled’: druz ~ Mānī — *Dk III* 200:0-12 [hstk(‘)].
- xīr** <n.> ‘thing, affair’ — *Dk III* 200:8 (bis), 9 [CBW]; **xīrān** <pl.> — *Dk III* 150:0, 3 [CBW’n].
- xwad** <pron.emph.> ‘self; indeed’ — *Dk III* 114:1 (bis), 200:9, 272:1, 2 [BNPŠH].
- xwadāyih** <n.> ‘sovereignty, dominion’ — *Dk III* 114:1 [hwt’dyh].
- xwadīh** <n.> ‘selfhood, essence’ — *ŠGW* 16:68, 69, 75<sup>1</sup>, 76<sup>1</sup>, 78<sup>2</sup>, 80, 94<sup>3</sup>, 96<sup>3</sup>, 99<sup>1</sup>, 106<sup>2</sup> [Paz. x<sup>u</sup>adi; Skt. svatva-, <sup>1</sup>svatā-, <sup>2</sup>svaya-, <sup>3</sup>svarūpa-].
- xwāh-** (xwāst) <v.t.> ‘desire, seek’: **xwāstan** <inf.> — *Dk III* 200:9 [B‘YHWNstn].
- xwān-** <v.t.> ‘call’: **xwānihēd** <pass. pr.3s.> — *ŠGW* 16:59, 71 [Paz. x<sup>u</sup>ānihēt; Skt. ākāryate]; **xwānom** <pr.1s.> — *ŠGW* 16:54 [Paz. x<sup>u</sup>ā-nom; Skt. āghoṣayāmi].
- xwarīg** <adj.> ‘solar’: dwāzdahān **xwarīgān** duxtārān ī Zurwān <pl.> — *ŠGW* 16:31 [Paz. x<sup>u</sup>arīgā; Skt. rāṣi- ‘zodiacal house, one of the zodiacal signs’].
- xwarišn** <n.> ‘consumption’: hambār ī mardōm ī gēhān ~ ud dārišn — *Dk III* 200:2 [hwlšn’].
- xwaršēd** <n.> ‘sun’ — *Dk III* 272:2 (bis) • ~ ud māh — *ŠGW* 16:21, 22, 23, 26 [hwlšyt’; Paz. x<sup>u</sup>aršēt; Skt. sūrya-].
- xwāst**: see **xwāh-**
- xwēš** <pron./adj.> ‘own’ — *Dk III* 114:2, *ŠGW* 16:68, 69, 69<sup>2</sup>, 73, 75, 76 • ō ~ burdan ‘to appropriate’ — *Dk III* 114:1<sup>1</sup> • ~ tan ‘oneself’ — *Dk III* 200:12 [NPŠH, <sup>1</sup>{B}NPŠH; Paz. x<sup>u</sup>əš; Skt. svīya-, <sup>2</sup>nija-].
- yazad** <n.> ‘God’ — *ŠGW* 16:46, 67, 68 [Paz. yazaṭ; Skt. iajada-]; **yaza-dān** <pl.> ‘gods’ — *Dk III* 200:8, 11 (bis<sup>1</sup>), 272:1 [yzd’n, <sup>1</sup>(semel ~ bawēd <s.>)].
- yōjdahrgar** <n.> ‘purifier’: **yōjdahrgarān** <pl.> — *Dk III* 272:1 [yws-d’slg’n’].
- z (-iz)** <encl.adv.> ‘also, even’: ā~, bē~, nē~ [-c; Paz. -(i)ca].
- zamān** <n.> ‘time’: tuhīg ud ~ — *ŠGW* 16:54 [Paz. jamān; Skt. kāla-] • → abrīn~ihā, akanārag~ihā.
- zamānih** <n.> ‘temporality, definition in time’: gyāgōmandih ud ~ — *ŠGW* 16:55 [Paz. jamānī; Skt. kāla-].
- zāmēn-** <v.t.> ‘lead, send’: **zāmēnīdan** <inf.> — *Dk III* 114:2 [z’mynytn’].
- zamīg** <n.> ‘earth’ — *ŠGW* 16:11<sup>1</sup>, 34, 37 (bis) [Paz. zamī; Skt. jagatī-(s./pl.), <sup>1</sup>prthvī-]; asmānān <ud> **zamīgān** <pl.> ‘(ten) firmaments and (eight) earths’ — *ŠGW* 16:96 [Paz. zamīiā; Skt. ākāśa-prthvī-].
- zan** <n.> ‘woman, wife’: ~ kardan ‘to marry a woman, make (someone one’s) wife’ — *Dk III* 200:4 (bis) [NYŠH(‘)].
- zandik** <n.> ‘(Manichaean) heretic’ — *Dk III* 114:2, 272:2 (ter) [zndyk(‘)].
- Zardu(x)št** <n.p.> ‘Zoroaster’: māzdēs n ī ~ ‘Mazda-worshipping (adherents) of Zoroaster’ (or māzdēs n ī ~ān ‘M., son of Z.’?) — *ŠGW* 16:4 [Paz. mahōst ī zaraθušt; Skt. mājdaīasnāh jarathustrīyāh <voc.pl.>].
- zāyišn** <n.> ‘birth, birth-giving’: marzišn ud ~ — *ŠGW* 16:26 • ~ kardan ‘to give birth’ — *ŠGW* 16:40 [Paz. zāišni; Skt. janana-, janani-].



**zēfān** <adj./adv.> 'vile; wrong(ly)' —

*Dk III* 114:2, 150:1<sup>1</sup>, 3<sup>1</sup>, 272:2

[zyp'n (ms. rather zsp'n, 'zysp'n('))].

**zēndān** <n.> 'prison' — *Dk III* 114:2

(ter) [zynd'n].

**zēndānīg** <adj./n.> 'prisoner': ~ kardan

'to imprison' — *ŠGW* 16:25, 38

[Paz. zīndānī; Skt. gātyām / gotyām

(\*guptyām <loc.> + kṣip- 'cast into prison')].

**zīndag** <part.pr./adj.> 'living, alive' —

*ŠGW* 16:78 [Paz. zīndaa; Skt.

jīvant-] • ~**dāštār** <n./adj.> 'keeping

alive': ~ gyān ō tan — *Dk III* 272:2

[zyndk d'st'l].

**zūd** <adj./adv.> 'quick(ly)' — *ŠGW*

16:23, 24 [Paz. zūt; Skt. kṣipram

<adv.>].

**Zurwān** <n.p.> the Father of Greatness:

dwāzdahān xwarīgān duxtarān ī ~ —

*ŠGW* 16:31 [Paz. zuruuān; Skt. kāla-

'time'].

**Zurwānīg** <adj.> 'relating or belonging

to the Father of Greatness': nōg

ēwēn ud nihānmānīh ud kīrōgīh ī ~

(to "seduce" the Māzandarān) —

*ŠGW* 16:31 • bahr ī az ham ~, bahr ī

az xwadīh ī ~ — 79, 80 [Paz.

zuruuānī; Skt. kāla- <n.>].



AMERICAN MEDICAL ASSOCIATION  
PUBLISHED WEEKLY  
CHICAGO, ILL., U.S.A.  
Vol. 10, No. 1, January 1917  
Subscription price, \$5.00 per annum in advance  
Single copies, 15 cents  
Entered as Second-Class Matter, May 2, 1902  
Postpaid  
Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917  
Authorized by Act of October 3, 1917  
Copyright, 1917, by American Medical Association  
Printed by the American Medical Association  
Chicago, Ill.



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deacon, Manichaean bishop				Ar. <i>bunyān</i>	34
	Ar. <i>šammās</i>	55	edifice	Ar. <i>mašriq</i>	55
dead	Ar. <i>mayyīt</i>	78	east	Syr. <i>tmn' 'r't'</i>	19
	MP. <i>murdag</i>	137	eight earths	Ar. <i>ṭamānī 'araḏīn</i>	35
death	Syr. <i>mwt'</i>	10	electus	Ar. <i>ṣiddīq</i>	56
	Ar. <i>mawt</i>	78		Ar. <i>mujtaban</i>	36
deceit	MP. <i>frēb</i>	130		Ar. (col.) <i>xawāṣṣ</i>	42
	MP. <i>frēftārīh</i>	130		NP. (pl.) <i>*tamāmakān</i>	112
deceptive	Syr. <i>m'fyn'</i>	11		MP. <i>wizīdag</i>	143
defilement: see pollution			element, constituent	Ar. <i>'unṣur</i>	66
deliberation	Syr. <i>mḥšbt'</i>	10	light elements:	MP. <i>amahraspandān</i>	122
	Ar. <i>ḡayb</i>	68	elephant	Syr. <i>pyl'</i>	14
demon	Syr. <i>dyw'</i>	6	eleven heavens	Syr. <i>y' šmy'</i>	18
	Ar. <i>'ifrīt</i>	64	end	MP. <i>frazām</i>	130
	MP. <i>dēw</i>	128		MP. <i>hanjām</i>	133
	MP. <i>druz</i>	128	enemy	NP. <i>dušman</i>	103
desolate	NP. <i>wērān</i>	112	enemy territory	Ar. <i>ḥarbiyy</i>	39
destroy	MP. <i>abesihēn-</i>	121	Enthymesis	Ar. <i>hammāmāh</i>	83
destruction	NP. <i>halāk</i>	105	essence, principle	Syr. <i>kyn'</i>	9
devil	Syr. <i>dyw'</i>	6		Ar. <i>kawn</i>	73
	Ar. <i>'iblis</i>	26		Ar. <i>kīyān</i>	73
	Ar. <i>ṣayṭān</i>	56	(see also: selfhood)		
	MP. <i>ahrman</i>	122	eternal (without beginning)	Ar. <i>'azalī</i>	28



eternity	Ar. <i>qadīm</i>	70	(luminous) gods	Syr. <i>hmš' 'lh' zywn'</i>	2
Eve	Ar. <i>'ālam</i>	65		Ar. <i>al-'ālihatu l-xamsah</i>	43
	Syr. <i>ḥw'</i>	7	angels	Ar. <i>al-malā'ikatu l-xamsah</i>	42
evil	Ar. <i>ḥawwā'</i>	41	intellectual forces (or celestial abodes):		
	Syr. <i>byš'</i>	4		Syr. <i>hmš' škynť</i>	18
	NP. <i>bad</i>	101	1. intellect	Syr. <i>hwn'</i>	6
	MP. <i>duših</i>	128		Ar. <i>ḥilm</i>	41
	MP. <i>wattarīh</i>	142	2. knowledge	Syr. <i>md'</i>	10
evocation	Syr. <i>qryť</i>	16		Ar. <i>'ilm</i>	65
evoke: see call			3. thought	Syr. <i>r'yn'</i>	17
excrete	NP. <i>aḡgandan</i>	98		Ar. <i>'aql</i>	65
existence	Syr. <i>hwy'</i>	6	4. deliberation	Syr. <i>mḥšbt'</i>	10
	MP. <i>hastih</i>	133		Ar. <i>ḡayb</i>	68
expel	Syr. <i>plť</i>	14	5. intention	Syr. <i>tr'ynt'</i>	19
experienced in battle	NP. <i>kārzārī</i>	106		Ar. <i>fiṭnah</i>	69
faith	Syr. <i>hymnwť</i>	6	spiritual forces:		
	Ar. <i>'īmān</i>	30	1. love	Ar. <i>ḥubb</i>	38
	NP. <i>girawiš</i>	104	2. faith	Ar. <i>'īmān</i>	30
fashioner	Syr. <i>gbwť</i>	5	3. loyalty	Ar. <i>wafā'</i>	87
fast, fasting	Ar. <i>ṣawm, ṣiyām</i>	59	4. friendliness	Ar. <i>mawaddah</i>	86
	NP. <i>rōza</i>	59	5. wisdom	Ar. <i>ḥikmah</i>	40
Father of Greatness	Syr. <i>'b' drbwť</i>	1	light elements:	MP. <i>amahraspandān</i>	122
	Ar. <i>'abū l-'aḡamah</i>	26	1. aether, breeze	Ar. <i>nasīm</i>	80
	Ar. <i>maliku jināni n-nūr</i>	77	2. fire	Syr. <i>nwr'</i>	12
	Ar. <i>maliku 'awālimi n-nūr</i>	78		Ar. <i>nār</i>	82
	Ar. <i>maliku 'ālamī n-nūr</i>	78	3. wind	Syr. <i>rwhť</i>	16
	Ar. <i>maliku n-nūr</i>	78		Ar. <i>rīḥ</i>	50
	MP. <i>zurwān</i>	145	4. water	Ar. <i>mā'</i>	78
fear	NP. <i>tars</i>	112	5. light	Syr. <i>nwhr'</i>	12
female	Syr. <i>nqbt'</i>	12		Ar. <i>nūr</i>	81
fever	Ar. <i>ḥummah</i>	41	dark elements:		
filter: see purify			1. fog	Ar. <i>ḡabāb</i>	60
fīlth	Ar. <i>rujz</i>	47	or smoke	Syr. <i>th'</i>	19
	NP. <i>palīḡi</i>	109		Ar. <i>duxān</i>	44
fine	NP. <i>laḡif</i>	107	2. scorching	Ar. <i>ḡarīq</i>	39
fineness	NP. <i>*bārīkī</i>	100	or fire	Ar. <i>nār</i>	82
firm	NP. <i>pāyanda</i>	109	3. sandstorm	Ar. <i>samūm</i>	53
firmament	Ar. <i>falak</i>	69	or dark wind	Ar. <i>ar-rīḡu š-šadīdatu l-muḡlimah</i>	50
	NP. <i>falak</i>	103	or fog	Ar. <i>ḡabāb</i>	60
	MP. <i>spīhr</i>	140	4. poison	Ar. <i>samm</i>	53
fire	Syr. <i>nwr'</i>	12	or heavy water	Ar. <i>al-mā'u ṡ-ṡaḡīl</i>	79
	Ar. <i>nār</i>	82	5. darkness	Ar. <i>zulmah</i>	62
	MP. <i>ādur</i>	122	senses	Ar. <i>ḡawāss xams</i>	43
(Great) Fire	Ar. <i>an-nāru l-kubrā</i>	82	flay	Syr. <i>nšt</i>	12
	Ar. <i>iḡīrām</i>	61	foetus	Syr. <i>'wl'</i>	14
First Man (Adam)	Ar. <i>al-'insānu l-'awwal</i>	31	fog	Ar. <i>ḡabāb</i>	60
fish (see also: Pisces)	Ar. <i>ḡūt</i>	41	food	Syr. <i>m'kwłť</i>	10
five				Ar. <i>ḡūt</i>	71
trees	Syr. <i>hmš' 'yln'</i>	2		NP. <i>xwariš</i>	113
	Ar. <i>al-'ašḡāru l-xamsah</i>	43			
(sorts of) animals	Ar. <i>al-ḡayawānu l-xamsah</i>	43			



foot	Syr. rgl'	16	Gospel	Ar. 'injīl	31
form	Syr. šwrt'	15	grace	Syr. tybwt'	8
	Ar. šūrah	59	grave, tomb	Ar. qabr	69
	NP. kālbuḏ	106	great, great one	Syr. sgy"	13
	MP. dēsag	128		Syr. rb'	16
fornication: see adultery				Ar. 'ažīm	64
foundation	NP. bun	101		Ar. kabīr	72
four				NP. buzurg	112
great ones:	Ar. al-'ažā'imu l-'arba'	47		NP. buzurgwār	102
1. God	Ar. allāh	30		MP. wuzurg	143
2. his light	Ar. nūruhū	81	Great Builder	Syr. bn rb'	4
3. his strength	Ar. quwwatuhū	72		Ar. al-bannā'u l-kabīr	33
4. his wisdom	Ar. ḥikmatuhū	40	Great Nous: see Nous		
ephemeral (?) spirits	Ar. al-'arwāḥu l-'arba'u		Great Spirit: see spirit		
	z-zuwwāl	51	greatness	Syr. rbwt'	16
prayers	Ar. šalawāt 'arba'	58		Ar. 'ažamah	64
fragrance	Ar. fīb	62	greed	Ar. ḥirṣ	39
fragrant	Ar. mutanassim	79	guard, sentinal	Ar. ḥāris	39
freeze	NP. bastan	101	guidance	Ar. hudan	83
cause to freeze	NP. fusurānīdan	103	guide	NP. rāh-numāy	110
friendliness	Ar. mawaddah	86	guise	Syr. dmwt'	6
fruit	MP. bar	125	gulp, swallow	Ar. zarada	50
futile	NP. bāṭil	100	harm (n.)	Ar. 'aḏan	27
fury	Syr. rwgz'	16		MP. wizend	143
Gabrihab	Ar. jabrihāb	35	(v.)	Ar. ḡarra	61
gap, open space	Ar. furjah	69		NP. battar kardan	101
	MP. wišādagīh	143	harshness	NP. sitabrī	100
garden	Ar. jannah	37	hateful	Syr. sny"	13
gate (in the heavens)	Ar. bāb	34	hear	NP. šunūdan	99
genus	Ar. jins	37	heart	NP. dīl	103
germinate	Syr. y <sup>o</sup>	9	heat	Ar. ḥarrārah	38
Giant	Ar. jabbār	35		NP. garmī	104
Book of the Giants	Ar. siḡru l-jabābirah	35	heaven	Syr. šmy'	18
glory	Syr. šwbh'	17		MP. asmān	124
	Ar. subḡah	52	ten heavens	Ar. 'aṣru samāwāt	63
glutton	Syr. srwp'	13	eleven heavens	Syr. y' šmy'	18
god	Syr. 'lh'	2	heavenly sphere: see sphere		
	Ar. 'ilāh	29	height	Syr. rwm'	17
	NP. ēzaḏ	113	hell	Ar. jahannam	37
	MP. bay	125		MP. dušox	128
	MP. yazad	144	hell-fire	Ar. jahīm	36
God	Ar. allāh	30	hides (of the slain archons)	Syr. gld'	5
	NP. xuḏāy	113		Ar. jild	36
gods, five (luminous)	Syr. ḥmš' 'lh' zywn'	2		MP. pōst	139
	Ar. al-'ālihatu l-xamsah	43	honour	Syr. 'yqwr'	2
god of truth	Ar. 'ilāhu l-ḡaqq	29	hope (n.)	NP. ummēḏ	99
godhood	Ar. 'ilāhūt	30	hosts	Ar. junūd	37
good	Syr. ṭb'	8	house	NP. xāna	112
	NP. bih	101	Hystaspes	Ar. bištāsaf	32
	MP. weh	142	idol	Ar. šanam	59
goodness	Ar. fīb	62			



	Ar. <i>waḏan</i>	86		NP. <i>mulk</i>	108
(Indian idol)	Ar. <i>budd</i>	32	kneel	Syr. <i>brk</i>	5
ignorance	NP. <i>jahl</i>	106	knock into (at random)	Ar. <i>xabaṭa</i>	41
ignorant	NP. <i>nā-dān</i>	108	knowledgable	NP. <i>šināsā</i>	100
	MP. <i>adān</i>	122	knowledge	Syr. <i>md<sup>o</sup></i>	10
immutability	MP. <i>awardišnīh</i>	124		Ar. <i>'ilm</i>	65
imprison	Syr. <i>hḡš</i>	7		NP. <i>ma'rifat</i>	107
impurity	NP. <i>paliḡḡ</i>	109		NP. <i>dāniš</i>	103
increase (v.)	NP. <i>aḡzāy-</i>	98		MP. <i>dānišn</i>	127
increase (n.)	NP. <i>aḡzūn</i>	98	Korbikos	Ar. <i>qūrbīqūs</i>	71
indefinite	MP. <i>abrīn</i>	121	Kundag	MP. <i>kundag</i>	136
India(ns)	Ar. <i>hind</i>	86	lame, crippled	Ar. <i>'ahnaf</i>	41
inevitable	MP. <i>ačār</i>	122		MP. <i>xastag</i>	144
infinite	MP. <i>akanārag</i>	122	last	NP. <i>āxirīn</i>	98
infinity	MP. <i>akanāragih</i>	122		MP. <i>abdom</i>	121
injury	Ar. <i>'aḡan</i>	27	leader (religious)	Ar. <i>'imām</i>	30
	MP. <i>wizend</i>	143		Ar. <i>ra'īs</i>	47
innocent	Syr. <i>tmym'</i>	19	leaf of a door (in the gates of heaven)		
integrity	Syr. <i>tryṣwt'</i>	19		Ar. <i>miṣrā'</i>	57
intellect	Syr. <i>hwn'</i>	6	leopard	Syr. <i>nmr'</i>	12
	Ar. <i>ḡilm</i>	41	lie	Ar. <i>kiḡb</i>	72
intelligence	Ar. <i>'aql</i>	65		MP. <i>drō</i>	128
	NP. <i>'aql</i>	100	Light (the principle), light (the element)		
	NP. <i>hōš</i>	105		Syr. <i>nwhr'</i>	12
intention	Syr. <i>tr'ynt'</i>	19		Ar. <i>nūr</i>	81
	Ar. <i>fiṭnah</i>	69		NP. <i>rōšan, rōšan(ā)ī</i>	110
	Ar. <i>himmah</i>	83		MP. <i>rōšn(ih)</i>	140
Jacob, James	Ar. <i>ya'qūb</i>	88	Light-earth	Ar. <i>'arḡu n-nūr</i>	27
Jesus	Syr. <i>yšw'</i>	9		Ar. <i>al-'arḡu n-nayyirah</i>	27
	Ar. <i>'īsā</i>	67	Light (or Dawn?) of certainty and foundation		
	Ar. <i>yasū'</i>	87		Ar. <i>ḡiḡḡu (ṣubḡu?) l-yaqīni</i>	
Jews	Ar. <i>yahūd</i>	88		wa t-ta'sīs	61
	MP. <i>jahūd</i>	134	limb (of the Light-earth etc.)		
Josaphat	NP. <i>būḡḡesaf</i>	101		Ar. <i>'uḡw</i>	63
joy	Ar. <i>surūr</i>	52	limit: see border		
Judaea	Ar. <i>yahūdā</i>	88	limited, finite	MP. <i>kanāragōmand</i>	134
justice	Sy. <i>k'nwṭ'</i>	9		MP. <i>sāmānōmand</i>	140
(giver of)	NP. <i>dāḡ-dihanda</i>	102	lion	Syr. <i>'ry'</i>	3
Kamsaragān	Ar. <i>*al-kamsarakāniyyah</i>	72		Ar. <i>'asad</i>	28
kill	Syr. <i>qtl</i>	15	Living Soul	Ar. <i>naḡsu l-ḡayāt</i>	81
	Ar. <i>qatala</i>	69	Living Spirit	Syr. <i>rwḡ' ḡy'</i>	17
	NP. <i>kuš-</i>	107		Ar. <i>rūḡu l-ḡayāh</i>	49
king	Syr. <i>mlk'</i>	11	longsuffering	Syr. <i>ngyrwt'</i>	11
	Ar. <i>malik</i>	77	lord(ship) of the house	NP. <i>katxuḡāy(i)</i>	107
	NP. <i>malik</i>	108	loyalty	Ar. <i>waḡā'</i>	87
(of glory)	Syr. <i>mlk šwbḡ'</i>	11	luminous	Syr. <i>zyw'</i>	7
(of darkness)	Syr. <i>mlk ḡšwk'</i>	11		Syr. <i>nhyr'</i>	11
(great king of honour)	Syr. <i>mlk' rb' d'yqr'</i>	11		Ar. <i>nayyir</i>	82
kingdom, sovereignty	Syr. <i>mlkwṭ'</i>	11		Ar. <i>munīr</i>	82
	Ar. <i>malakūt</i>	78	lust	Syr. <i>rgṭ</i>	16
	NP. <i>*malakūt</i>	107		Ar. <i>šahwah</i>	56

	MP. <i>waran</i>	142		Ar. <i>'ummu l-ḥayāh</i>	30
lying	Ar. <i>kiṣb</i>	72		Ar. <i>rūḥu yamnatiḥī</i>	49
	MP. <i>drō</i>	128		Ar. <i>bahijah</i>	34
macrocosmos	MP. <i>gēhān ī wuzurg</i>	130	mountain	Ar. <i>jabal</i>	35
	MP. <i>dām ī wuzurg</i>	143	mouth	Syr. <i>pwm'</i>	14
maiden: see virgin			(seal of the)	Ar. <i>xātamū l-fam</i>	42
male	Syr. <i>dkr'</i>	6	murder	Ar. <i>qatl</i>	69
	MP. <i>nar</i>	137	mystery	Ar. <i>sirr</i>	52
man	Syr. <i>'nš'</i>	3	Book of Mysteries	Ar. <i>siḥru l-'asrār</i>	52
	Ar. <i>'insān</i>	31	Nabataean	Ar. <i>nabaṭiyy</i>	79
management, plan	Ar. <i>tadbīr</i>	44	*Nabroel, Namroel	Syr. <i>nmr'yīl, nqb'yīl</i>	12
	NP. <i>tadbīr</i>	111	nature	NP. <i>ṭab'</i>	111
Manes, Mani	Syr. <i>m'ny</i>	10	Nawēkaṭ	Ar. <i>nawēkaṭ</i>	82
	Ar. <i>mānī</i>	74	need (n.)	NP. <i>niyāz</i>	109
	MP. (Paz.) <i>mānāe</i>	136	New Earth	Syr. <i>'r' hdt'</i>	4
Manichaeon	Syr. <i>mny'ny'</i>	11	New Paradise	Ar. <i>al-jannatu l-jadīdah</i>	37
	Ar. <i>manāniyy</i>	75	NHŠBT	Syr. <i>nhšbt</i>	12
	Ar. <i>mānawīyy</i>	76	noble	NP. <i>nabil</i>	108
	Ar. <i>māniyy</i>	76	non-separation	MP. <i>awizārdārīh</i>	124
(in polemical texts)	Ar. <i>zindīq</i>	51	North Star	Ar. <i>al-jady</i>	36
	MP. <i>zandīk</i>	144	nourish	NP. <i>parwar-</i>	109
manner: see custom			Nous (Great Nous)	Ar. <i>al-ḥakīmu l-hādī</i>	40
marriage	Ar. <i>nikāḥ</i>	81	obligation: see commandment		
mate	Syr. <i>brt zwg'</i>	5	odious: see hateful		
material	MP. <i>gētīg</i>	130	offspring: see child		
meat	Ar. <i>lahm</i>	74	oneness	MP. <i>ēkīh</i>	129
meeting place	Ar. <i>majma'</i>	36	onslaught (of evil)	MP. <i>ēbgat(īgīh)</i>	129
merchandise	Syr. <i>t'grwt'</i>	19	open space: see gap		
Messenger (Third)	Syr. <i>'yzgr'</i>	2	oppression	NP. <i>šitāb</i>	111
	Ar. <i>al-bašīr</i>	33	origin	Ar. <i>'aṣl</i>	29
microcosmos	NP. <i>kōḍak-būḍ</i>	107		NP. <i>aṣl</i>	99
	MP. <i>gēhān ī kōḍak</i>	130	Ornament of Brilliance: see Splenditenens		
middle	NP. <i>miyān</i>	108	pain	NP. <i>'aḍāb</i>	100
middle heaven	Syr. <i>mš't šmy'</i>	11	Paraclete	Ar. <i>fāraqliṭ, faraqlīṭ</i>	68
mighty, formidable	Syr. <i>tqyp'</i>	19	Paradise (of Light)	Ar. <i>baldata s-surūr</i>	33
Miqlāṣ	Ar. <i>miqlāṣ</i>	77		Ar. <i>jannah, jinān</i>	37
mix (v.)	Syr. <i>ḥlṭ</i>	8		Ar. <i>jinānu n-nūr</i>	37
	Ar. <i>mazaja</i>	76	part	Syr. <i>plg'</i>	14
mixture	Ar. <i>mizāj</i>	76	passion	NP. <i>hawā</i>	105
	MP. <i>gumēgīh</i>	131	Pattikios	Ar. <i>fattiq, fattik, bātik</i>	68
	MP. <i>gumēzišn</i>	131	peace	Syr. <i>šlm'</i>	18
moist	Syr. <i>rṭb'</i>	17	people of this age	NP. <i>xalq i īn zamāna</i>	112
	NP. <i>tar</i>	112	perfect ones	NP. <i>*tamāmākān</i>	112
moisture	Ar. <i>ruṭūbah</i>	49	Pisces (see also: fish)	NP. <i>ḥūt</i>	105
	NP. <i>tarrī</i>	112	plan: see management		
monastery	Ar. <i>bī'ah</i>	34	plant, vegetation	MP. <i>urwar</i>	142
moon	Syr. <i>shr'</i>	13	poison	Syr. <i>zhr'</i>	7
	Ar. <i>qamar</i>	71		Syr. <i>sm'</i>	13
	MP. <i>māh</i>	136		Ar. <i>samm</i>	53
Mother of Life (or: the Living)			poll tax	Ar. <i>jizyah</i>	36
	Syr. <i>'m' dhy'</i>	3	pollution	Syr. <i>zhmwṭ'</i>	7



	MP. <i>ālūgagīh</i>	123	reason	Ar. <i>fiṭnah</i>	69
poverty	Ar. <i>maskanah</i>	77	rebel	Syr. <i>mrwd'</i>	11
power	NP. <i>nērō</i>	109	reconciliation	Syr. <i>pys'</i>	14
Pragmateia	Ar. <i>faraqmāṭiyā</i>	69	region of Light	Syr. <i>'tr' dnwhr'</i>	4
prayer (personal)	Syr. <i>šlwt'</i>	15	reincarnation	Ar. <i>tanāsux</i>	79
	Ar. <i>du'ā'</i>	45		Ar. <i>taraddud</i>	48
	NP. <i>du'ā'</i>	103	religion	Ar. <i>dīn</i>	46
(ritual prayer)	Ar. <i>ṣalāh</i>	48		NP. <i>dīn</i>	103
	NP. <i>namāz</i>	59		MP. <i>dēn</i>	127
pregnant	Syr. <i>bṭn'</i>	4	reply	Syr. <i>'n'</i>	14
priest, presbyter			Respondant	Syr. <i>'ny'</i>	14
(Christian)	Ar. <i>qass</i>	70	resurrection	Ar. <i>qiyāmah</i>	72
(Manichaean)	Ar. <i>qissīs</i>	70	rest (v.)	NP. <i>āsāy-</i>	98
primal, eternal	Syr. <i>qdm'y'</i>	15	(n.)	MP. <i>āsānīh</i>	124
	Ar. <i>qadīm</i>	70	return, be reincarnated	Ar. <i>taraddada</i>	48
Primal Devil	Ar. <i>al-'iblisu l-qadīm</i>	26	reveal	Syr. <i>gl'</i>	5
Primal Man	Syr. <i>'nš' qdm'y'</i>	3	revelation	Ar. <i>waḥy</i>	86
	Ar. <i>al-'insānu l-qadīm</i>	31	right hand, right side	Ar. <i>yamīn</i>	88
	MP. <i>ohrmazd</i>	138		Ar. <i>yamnāh</i>	88
principle	Ar. <i>'aṣl</i>	29	righteous	Syr. <i>zdyq'</i>	7
	Ar. <i>mabda'</i>	32	righteousness	Ar. <i>šiddiq</i>	56
	MP. <i>bunišī(ag)</i>	126	roar	Ar. <i>šiddiqūt</i>	57
(see also essence)			root	Syr. <i>nhm</i>	11
prisoner	MP. <i>bastag</i>	125	rot	Ar. <i>'aṣl</i>	29
	MP. <i>zēndānīg</i>	145	let rot	NP. <i>pōsān-</i>	109
prophet	Ar. <i>nabiyy</i>	79	row (in the gates of heaven)	Ar. <i>šaff</i>	57
	NP. <i>payyambar</i>	42		Ar. <i>radm</i>	48
prophethood	Ar. <i>nubuwwah</i>	79	rule, dominion	NP. <i>suḷṭān</i>	111
prosperous	NP. <i>ābāḍān</i>	98	ruler	NP. <i>pāḍšā</i>	109
proverb	NP. <i>maṭal</i>	107		MP. <i>dāštār</i>	127
pure	NP. <i>pāk</i>	109	Saklas	Syr. <i>'šqlwn</i>	4
	MP. <i>abēzag</i>	121		Ar. <i>šindīd</i>	59
purification	Ar. <i>taṣfiyyah</i>	57		NP. <i>zawba('a)t ?</i>	114
	Ar. <i>istiṣfā'</i>	58	sandstorm	Ar. <i>samūm</i>	53
	Ar. <i>istiṣṣā'</i>	70		NP. <i>samūm</i>	110
	MP. <i>pālāyišn</i>	138	Satan	Ar. <i>šayṭān</i>	56
	MP. <i>šōyišn</i>	141	seal	Ar. <i>xātam</i>	42
purify, filter	Syr. <i>šl</i>	15	of the mouth	Ar. <i>xātamū l-fam</i>	42
	Ar. <i>šaffā</i>	57	of the prophets	Ar. <i>xātamū n-nabiyyīn</i>	42
	NP. <i>pālāy-</i>	109		NP. <i>xatm i payyambarān</i>	42
	MP. <i>pāgēn-</i>	138	secret: see mystery		
	MP. <i>pālāy-</i>	138	secret thought	Ar. <i>ḡayb</i>	68
purity, chastity	Ar. <i>nazāhah</i>	79	sect	Ar. <i>millah</i>	77
quality	MP. <i>čiyōnīh</i>	127	self: see soul		
quantity	MP. <i>čandīh</i>	126	selfhood	NP. <i>xwadī</i>	113
queen	Ar. <i>malikah</i>	78		MP. <i>xwadīh</i>	144
radiance	NP. <i>āb</i>	98	semen (of the archons)	MP. <i>šuhr</i>	141
raise, lift up	Syr. <i>rwm</i>	17	(see also: sin)		
	MP. <i>ahrām-</i>	122	senses (five)	Ar. (pl.) <i>ḥawāss</i>	39
Raw-faryād	Ar. <i>raw-faryād</i>	50			
realm, region	Ar. <i>'ālam</i>	65			

	NP. (pl.) <i>ḥawāss</i>	105	Son of the widow (=the false Jesus)		
senselessness	NP. <i>bēxraḏī</i>	102		Ar. <i>ibnu l-'armalah</i>	33
separation	NP. <i>juḏāgī</i>	106	sons of darkness	Syr. br' ḥšwk'	5
	MP. <i>judāgīh</i>	134	sons of Light	Syr. bny nwhr'	5
	MP. <i>wizārdārīh</i>	143	sorcery	Ar. <i>sihr</i>	52
	MP. <i>wizārišn</i>	143	sort	Ar. <i>jins</i>	37
serpent	NP. <i>kirm</i>	107		Ar. <i>ma'nā</i>	66
servitor	Syr. 'bd'	14		NP. <i>gūna</i>	105
Seth, Shethel	Ar. <i>šāḏil</i>	54	soul	Syr. npš'	12
seven				Ar. <i>nafs</i>	80
spirits	Ar. <i>al-'arwāḥu s-sab'</i>	49		Ar. <i>nasamah</i>	79
prayers	Ar. <i>ṣalawāt sab'</i>	58		NP. <i>jān</i>	105
temptations	NP. <i>ḥaft waswās</i>	112		MP. <i>gyān</i>	131
sever	Syr. psq	15		MP. <i>ruwān</i>	140
sexual intercourse	Ar. <i>nikāḥ</i>	81	(Living Soul)	Ar. <i>nafsu l-ḥayāh</i>	81
	MP. <i>marzišn</i>	136	sovereignty: see kingdom		
Shaburagan	Ar. <i>šāburaqān</i> etc.	54	sowing	Ar. <i>zar'</i>	51
shadow	Ar. <i>zill</i>	62	space	MP. <i>gyāg</i>	131
(like) shadow and sun(light)			spaciality	MP. <i>gyāgōmandīh</i>	131
	Ar. <i>aṣ-ṣillu wa š-šams</i>	62	sphere (of heaven)	Ar. <i>falak</i>	69
	MP. <i>āftāb ud sāyag</i>	140		NP. <i>falak</i>	103
Shethel: see Seth				MP. <i>spīhr</i>	140
shield	Syr. mgn'	10	spirit	Syr. rwh'	16
	Ar. <i>mijann</i>	53		Ar. <i>rūḥ</i>	49
ships (=sun and moon)	Syr. 'lp'	2		MP. <i>waxš</i>	142
simple, innocent	Syr. tmym'	19	Great Spirit	Ar. <i>rūḥ yamnatiḥi</i>	49
sin (in Syr. also euphemistically for 'semen')			Living Spirit	Syr. rwh' hy'	17
	Syr. ḥtyt'	8		Ar. <i>rūḥu l-ḥayāh</i>	49
	Ar. 'iḏm	26	spiritual	Ar. <i>rūḥāniyy</i>	50
	MP. <i>bazagīh</i>	125	Splenditenens (Ornament of Brilliance)		
	MP. <i>wināḥ</i>	143		Syr. spt zyw'	15
sinful, sinner	Ar. 'āḏim	26		Ar. <i>al-munir</i> ?	82
	MP. <i>bazakkar</i>	125	spring (the season)	NP. <i>bahār</i>	101
	MP. <i>wināḥgār</i>	143	stand	Syr. qwm	16
	MP. <i>wināḥōmand</i>	143		Ar. <i>qāma</i>	72
sign, banner	NP. <i>nišān</i>	109	staff	Syr. 'yd'	14
Sisin	Ar. <i>sīsin</i>	54	star	Ar. <i>najm</i>	79
skilful	NP. <i>xunarī</i>	113		NP. <i>sitāra</i>	100
skill	Syr. 'wmnwt'	1	state	NP. <i>ḥāl</i>	105
	MP. <i>abzār</i>	122	stench	NP. <i>gand</i>	104
skin: see hides			store	MP. <i>hambār</i>	132
sky: see heaven(s)			strategem	Ar. <i>tadbīr</i>	44
sleep	Syr. šnt'	18		NP. <i>tadbīr</i>	111
	Ar. <i>manām</i>	82		MP. <i>nihānmānīh</i>	137
smell (sense of)	Ar. <i>rā'iḥah</i>	50	strength	Ar. <i>quwwah</i>	72
	NP. <i>bōy</i>	101	stretch out	Syr. mth	11
smoke	Syr. th'	19	struggle	NP. <i>kōšiš</i>	107
	Ar. <i>duxān</i>	44	subjugate	Syr. kbš	9
solar, of the sun	MP. <i>xwarīg</i>	144	subtlety: see fineness		
son	Syr. br'	5	substance	Ar. <i>jawhar</i>	38
	Ar. <i>ibn</i>	33		Ar. 'ayn	67



	NP. <i>gawhar</i>	105	Third Messenger	Syr. 'yzgr'	2
	MP. <i>gōhr</i>	131		Ar. <i>al-bašīr</i>	33
of good substance	NP. <i>bih-gawhar</i>	101	three	Ar. <i>ṭalāṭ</i>	34
of bad substance	NP. <i>bad-gawhar</i>	101	three bowls	Syr. tlt 'gn'	1
of the same substance	NP. <i>ham-gawhar</i>	105	three circles	Ar. <i>ṭalāṭu dā'irāt</i>	34
	MP. <i>ham-gōhr</i> (īg)	133	three days	Ar. <i>al-'ayyāmu ṭ-ṭalāṭah</i>	35
of different substance	NP. <i>juḏ-gawhar</i>	106	three gods	Ar. <i>ṭalāṭatu 'ālihah</i>	35
	MP. <i>juḏ-gōhr</i>	134	three seals	Ar. <i>ṭalāṭu xawātīm</i>	35
suffering	NP. <i>dard</i>	103		NP. <i>si wašīyat</i>	112
	MP. <i>dard</i>	127	three trenches	Ar. <i>al-xanādīqu</i>	
summer	NP. <i>tābistān</i>	111		<i>ṭ-ṭalāṭah</i>	35
summit	MP. <i>bālist</i>	125	threshold (in the heavens)	Ar. 'atabah	62
sun	Syr. šmš'	18	thriving	NP. <i>ābāḏān</i>	98
	Ar. <i>šams</i>	55	time	Syr. zbn'	7
	NP. <i>xwaršēd</i>	113		NP. <i>waqt</i>	112
	MP. <i>aftāb</i>	122		NP. <i>zamāna</i>	114
	MP. <i>xwaršēd</i>	144		MP. <i>hangām</i>	133
supplication	Ar. <i>du'ā'</i>	45		MP. <i>zamān</i>	144
	NP. <i>du'ā'</i>	103	tithe	Ar. 'uśr	63
suppression (of lust)	Ar. <i>qam'</i>	71	toil, trouble	NP. <i>ranj</i>	110
swallow	Syr. bl'	4		MP. <i>ranj</i>	139
	Syr. srp	13	tomb	Ar. <i>qabr</i>	69
	Ar. <i>istaraṭa</i>	53	tooth	Syr. šn'	18
	Ar. <i>zaraḏa</i>	50	tranquility	Syr. šyn'	17
	MP. <i>ōbār-</i>	138	transmigration: see reincarnation		
swamp	Ar. <i>baṭīḥah</i>	33	treasure	Ar. <i>kanz</i>	73
sword	Syr. syp'	13	Treasure of the Living	Ar. <i>kanzu l-'aḥyā'</i>	73
Syrian, Syriac	Ar. <i>sūriyy</i>	54	tree	Ar. <i>šajar</i>	55
syzygos	Ar. <i>qarīn</i>	70		MP. <i>draxt</i>	128
(see also: twin)			Tree of Life	Syr. 'yln dhy'	2
task	Syr. 'bd'	14	tremble, become agitated		
taste (v.)	Syr. ṭ'm	9		Syr. zw'	7
(n.)	Ar. <i>ṭa'm</i>	62		Ar. <i>irta'ada</i>	49
teach	MP. <i>čāš-</i>	126	trench: see ditch		
teacher	Ar. <i>mu'allim</i>	65	tribulation	NP. <i>balā'</i>	101
teaching	MP. <i>čāštag</i> (īh)	126	true god	Ar. <i>'ilāhu l-ḥaqq</i>	29
	MP. <i>hammōz</i>	133	trust	NP. <i>ṭiqat</i>	103
temptation	NP. <i>waswās</i>	112	truth	Syr. šrr'	19
ten				Ar. <i>ḥaqq</i>	40
ten obligations	Ar. <i>'ašru farā'iḏ</i>	63		NP. <i>rāstī</i>	110
ten words	Ar. <i>al-kalimātu l-'ašr</i>	63	Tuquz oyuz	Ar. <i>tuyuzγuz</i>	34
ten heavens	Ar. <i>'ašru samāwāt</i>	63	twelve (constituants, virgins, gates, greatnesses)		
testament	NP. <i>wašīyat</i>	112		Syr. tr'sr	19
testimony	Ar. <i>šahādah</i>	55		Ar. <i>iḏnā 'ašar</i>	35
theft	Ar. <i>sariqah</i>	53		MP. <i>dwāzdah</i>	129
thigh	Syr. 'ṭm'	14	twin	Ar. <i>taw'am</i>	34
thought	Syr. r'yn'	17	unyoked	MP. <i>abēyōxt</i>	121
	Ar. <i>'aql</i>	65	Uyghurs	Ar. <i>tuyuzγuz</i>	34
	NP. <i>andēša</i>	99	venom: see poison		
	NP. <i>sikālīš</i>	110	vestment: see clothing		
Thoughtful One	Ar. <i>hammāmah</i>	83			

victorious	NP. <i>pērōz</i>	109	womb of Darkness	Ar. <i>raḥimu ẓ-zulmah</i>	47
victory	Syr. <i>zkwṭ</i>	7	word	Ar. <i>kalimah</i>	72
	NP. <i>pērōzī</i>	109		NP. <i>saxun</i>	111
vigil	Ar. <i>tahajjud</i>	83		MP. <i>saxwan</i>	140
virgin, maiden	Syr. <i>ḫwlt'</i>	5	world	Syr. 'lm'	14
	Ar. <i>bikr</i>	33		Ar. 'ālam	65
	Ar. 'aḍrā'	63		NP. <i>jahān</i>	106
	MP. <i>duxtar</i>	129		MP. <i>gēhān</i>	130
visible	NP. <i>paḍīd</i>	109	worry	NP. <i>andēša</i>	99
Vīštāspa	Ar. <i>bištāsaf</i>	32	Zakō	Ar. <i>zakuww</i>	51
voice	Syr. <i>ql'</i>	15	Zoroaster	Ar. <i>zarādušt</i>	51
	Ar. <i>ṣawt</i>	59		MP. <i>zarduxšt</i>	144
(supernatural)	Ar. <i>hātīf</i>	83	Zoroastrianism	Ar. <i>al-majūsiyyah</i>	76
void	MP. <i>tuhīg</i>	142			
vomit (n.)	Syr. <i>tywb'</i>	19			
voracious	Syr. <i>blw<sup>o</sup></i>	4			
wake (v.)	Syr. 'wr	14			
wall	Ar. <i>sūr</i>	54			
war	Syr. <i>qrb'</i>	16			
	NP. <i>ḥarb</i>	105			
	MP. <i>ardīg</i>	123			
warmth: see heat					
watch	Syr. <i>mṭrt'</i>	11			
watchman	Ar. <i>ḥāfiẓ</i>	39			
water	Syr. <i>my'</i>	11			
	Ar. <i>mā'</i>	78			
	NP. <i>āb</i>	98			
weak	NP. 'ējiz	100			
	NP. <i>sust</i>	111			
weakness	NP. <i>sustī</i>	111			
weapon	Ar. <i>silāḥ</i>	53			
west	Ar. <i>ḡarb, maḡrib</i>	67			
wilfull, doing one's own will					
	NP. <i>kām-kunanda</i>	106			
	MP. <i>kāmagōmand</i>	134			
wind	Syr. <i>rwh'</i>	16			
	Ar. <i>rīḥ</i>	50			
	NP. <i>bāḍ</i>	100			
hot wind, sandstorm	Ar. <i>samūm</i>	53			
	NP. <i>samūm</i>	110			
winter	NP. <i>zamistān</i>	114			
wisdom	Syr. <i>ḥkmt'</i>	8			
	Ar. <i>ḥikmah</i>	40			
	NP. <i>xiraḍ</i>	113			
wise	Ar. <i>ḥakīm</i>	40			
	NP. <i>dānā</i>	102			
	MP. <i>dānāg</i>	127			
Wise Woman of the Age					
	Ar. <i>ḥakīmatu d-dahr</i>	40			
woman	Ar. <i>imra'ah</i>	76			
womb: see belly					